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A

GRAMMAR

OF THE

HEBREW LANGUAGE,

COMPRISED IN A

SERIES OF LECTURES;

COMPILED FROM THE BEST AUTHORITIES, AND DRAWN

PRINCIPALLY

From Oriental Sources,

DESIGNED

FOR THE USE OF STUDENTS IN THE UNIVERSITIES.

BY THE REV. S. LEE, B.D.

D.D. OF THE UNIVERSITY OF HALLE, HONORARY MEMBER OF THE ASIATIC SOCIETY OF PARIS,
HONORARY ASSOCIATE AND F.R.S.L. AND M.R.A.S. &c., PREBENDARY OF BRISTOL,
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SECOND EDITION,

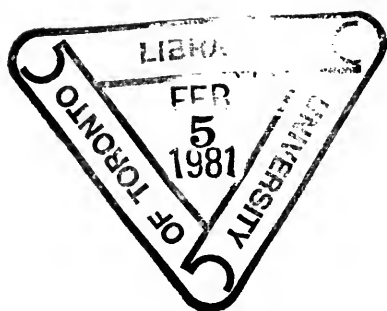
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DEDICATION.

TO THE RIGHT HONOURABLE

BARON BROUGHAM AND VAUX,

LORD HIGH CHANCELLOR OF ENGLAND.

MY LORD,

The very munificent and disinterested manner, in which your Lordship has been pleased to notice my labours, (devoted as they have been for many years to the advancement of sacred and oriental literature in this country,) has made it a duty to seize the earliest opportunity in my power, publicly to express my obligations for the favours so unexpectedly, and I will say so unusually, conferred. I will not affirm that our public institutions are generally not well endowed, but I may that to have performed the duties of both Hebrew and Arabic Professor in the University of Cambridge with some public credit, for nearly the last dozen years with a salary of forty pounds,* was not very likely to impress any one so circumstanced with the idea, that his pluralities were such as to render him an object of public animadversion, or to buoy him up with the notion, that his services had been met by his country

* In addition to this, Lord Liverpool allowed me to draw annually upon the Treasury for the sum of 100*l.*, upon producing a certificate of having delivered lectures.

with more than ordinary encouragement. How these particulars first found their way to your Lordship's notice, I have not the means of knowing: but I do know that the very handsome manner, in which you have been pleased to meet them, has left me no alternative but that of gratefully acknowledging the obligations which I owe and feel, and of assuring your Lordship, that I shall ever consider it my duty to endeavour to deserve the distinction.

I have the honour to be,

MY LORD,

Your Lordship's most obliged,

Humble Servant,

THE AUTHOR.

P R E F A C E.

THE first Edition of this Grammar having been entirely sold off, and having been requested by the Publisher to prepare another, I avail myself of this opportunity to state why the Work appears in its present form, and how the Learner may most profitably use it.

After all, then, that has been said about it, either publicly or privately, (and I here beg to offer my acknowledgments for all the favours thus done me,) my conviction is, that to present the Student with both the *Synthetical* and *Analytical* methods, at the same time, is by far the most likely to give him an interest, and to ground him, in the study of the Hebrew Language. To cultivate the memory, as well in this as in every other sort of study, I hold to be good; but then I must insist upon it, that to interest and inform the mind is infinitely better. A very learned and deservedly celebrated opponent of mine, on this question, has argued that to give naked rules in Grammar, is always the most likely to insure the progress, and to advance the truth: while, however, he has not hesitated to advance reasons, analytically, in support of his own rules, whenever he thought fit to do so. My opinion has been, and still is, that where we have Men, and not mere Children, to study any Language or Science, it is our duty to lay before them at once, both the rule and the reasons for it: and thus, at one and the same time, to present the grounds

* This edition consisted of 1,500 copies; and I cannot help looking upon the circumstance as a proof that Hebrew Literature is on the increase among us.

of the matter proposed for instruction, with rules calculated to assist the memory in retaining it; and thus to contribute towards improving the mind by habits of close investigation and inquiry. By these means the Learner will have the advantage of seeing on what grounds his instructions rest, and consequently of determining for himself, whether they are such as are entitled to his cordial reception or not: while, on the other hand, the Grammarian who is accustomed only to consider the Language on which he is treating *synthetically*, is apt to form rules upon every example with which he meets, less in conformity with its real principles, than with those of that in which he has been accustomed to speak and write: which, it may be shewn, has abundantly been the case with all European Writers on the Arabic and Hebrew Grammar, and of which M. de Sacy (the Writer alluded to) is an illustrious and striking example.*

With the view therefore of accomplishing this, I have, in the first place, considered the Vowels as either *perfect* or *imperfect*: not abstractedly, or with reference to the nature of things generally; but with reference to the formation of syllables as they are found to exist in this Language. I have, for example, termed (ⲧ) *Kāméts*, (Ⲙ) *Tsēré*, (Ⲙ̣) *Khīrīk gādól*, (ⲓ) *Khōlém*, and (ⲓ̣) *Shūrék*, *Perfect vowels*; because, when combined with any one consonant, they will generally form full and perfect syllables. For a similar reason, I have termed another set of vowels, as (Ⲁ) *Páthakh*, &c., *Imperfect vowels*; because, when employed in the formation of syllables, they require the addition either of a second consonant or of an accent to form such full and perfect syllables. My reasons are these: When we come to read the Hebrew text, it is important to know where every syllable commences and terminates, in order duly to pronounce the words. And, again, when a Hebrew word is changed from

* Proofs of this will hereafter be given in a Tract which it is my intention to publish.

the singular to the plural form,—or when found in what is termed *the state of construction*,—or receives one or other of the pronouns,—the vowels composing it are usually found to vary; and this in exact accordance with this view of the syllabication, in conjunction with the character of their etymology or derivation. I have therefore, in the first place, stated and exemplified this system of *perfect* and *imperfect vowels* with regard to the formation of syllables. The exceptions introduced by the accents are next noticed: so that the Learner is, in a few hours, put in possession of one of the main principles which regulate the structure of this Language.

I have, in the next place, considered the forms and force of the several sorts of Nouns, beginning with those which are the most simple, and proceeding to those which are the most augmented. The forms and force of the unaugmented nouns, we must necessarily take as postulates, grounded however on the usage of the Language. For the augmented ones I have endeavoured to account, by supposing them to present two or more of the simpler forms, joined together as compounds. By this means I have also endeavoured to ascertain their precise force; and, in some instances at least, I think I have succeeded.* In all these cases too, or in as many as it seemed necessary, I have accounted for the changes of the vowels, in a way perhaps which can neither be burdensome to the memory, perplexing to the Learner, nor liable to be soon forgotten; and by which the numerous rules and exceptions of the school of Buxtorf are avoided, as is also the multifarious and indistinct doctrine of the German Grammarians, by which these nouns are distributed into not fewer than thirteen declensions!

* See the derivations proposed for the *Niphhal*, *Hiphhal*, *Hophhal*, and *Hithpalel*, species of the conjugation, Gram., pp. 114—117. 118. 122. 123: and the doctrine respecting the use of the tenses of the Verbs, p. 327.

The Particles I have treated, after Schröderus and others, as fragments of nouns, which enables us at once to ascertain their precise forms, force, and modes of construction.

The Verbs I consider, in the next place, as consisting of nouns either simple or augmented, conjugated with one or other of the pronouns in an abridged form. In this I am not singular; for the Hindoos, Arabs, and even some of our own European Grammarians, have done so before me. I adopt this view of the case, because it is both easy and natural, and because it will at once account both for the form and force of the verb in all its varieties of person. A point, however, of very great importance here is, the investigation of the principles by which primitive words are occasionally abridged, and by which the defective forms of both verbs and nouns can be easily and naturally accounted for. This investigation will be found in the third Lecture of this Work. Its use is, to shew in what particular cases certain letters and vowels are dropped or changed, and how all the verbs termed *defective*, are reducible to the Paradigm of the regular trilateral verb. This affords the advantage of saving much time and labour, and of cutting off the sources of almost infinite perplexity to the Student: the result being, that the conjugation is only *one*, and this the most simple and regular possible.

The next improvement which, I flatter myself, I first presented to the Public, is, an analytical investigation of the principles which regulate the use of the Tenses of the verb. It had been customary to suppose, that the two tenses were a *past* and a *future*; and, because it had often been urged, forsooth, that this was extremely philosophical, (there being no point of time which could properly be termed *present*,) it was thought, that this was one of the greatest beauties of the Hebrew Language! Unfortunately, however, it appears that this *future* is occasionally used as a *present tense*, and also as a *past*. No reason has been offered, as far as I know, for this its usage as a present tense; but, for its use as a *past*, the conjunction } *and, so, &c.* has, most unaccountably, been made

to account, and thence has taken the name of *the converseive Vaw* ! A considerable number of instances however occurs, in which this tense is so used without any such *converseive Vaw* : and What has been done in these cases ? Why, the instances have been said to present an *enallage temporis* ; and here the matter very wisely ended !

The next shift adopted by the Learned was, to term both these tenses *Aorists* ; and by this their *uncertainty* was regularly determined beyond all doubt. For now the *Preterite* could be construed as a past, present, or future, tense, as could also this *Future*, by rule the most indeterminate possible : so that the Translator or Commentator had nothing whatever to do, but to adopt whatever sense he pleased : his Grammar always supplying him with a law comprehensive enough to justify all his wanderings. Upon a little consideration, however, and with the assistance of a few native Commentators on the Arabic Grammar, I felt convinced that the whole of this was a mere tissue of trifling and error. I found (what indeed our Writers on the Arabic Grammar ought long ago to have told us) that these two tenses exhibited really a *past*, and a *present*, tense : and that they were *universally* used as such in one sense or other : it being customary with the Orientals of this family to contemplate *past*, *present*, or *future*, events, either as we do, or, as *past*, *present*, &c. with respect to some other time or circumstance introduced into the context : and also, to speak of events, which they believed should surely come to pass, as if they had already taken place. These usages too are not only natural, but they are also found to exist, more or less, in perhaps every language. With the Hebrews and Arabians however, owing probably to their natural warmth of temperament and expression, they are more frequent, and apparently abrupt, than they are found elsewhere. In this view of the case, then, all is natural, regular, and constant. The tenses are as certain and orderly in their use, as any framers of Language could make them : and the only instances in which failure is most likely to happen in their application, are those in which the Interpreter himself

is either uninstructed or unpractised in the usages of these particular dialects.

To this doctrine, however, M. de Sacy has loudly, though not argumentatively, objected: not so much, I believe, because he thought it untrue, as because it appeared to be inconsistent with the doctrines laid down in his own Arabic Grammar; which treats one of them, at least as an Aorist, and gives no just account of the use of the other. But, Is it likely that M. de Sacy can here be right, and the whole nation of the Arabs, the Persians, the Syrians, and others, wrong? Is it probable that they are ignorant of the principles upon which they speak and write? Or, that they speak and write upon no principles whatever, but go on at random (*ἀορίστως*), leaving the hearer or reader to make them out as well as he can? This is to my mind quite incredible: and, if I am at liberty to believe their best Writers on the subject, it is as untrue as it is incredible. In this view of the case too, there is a perfect end to the power of the *conversive Waw*; which I should consider a great advantage gained, knowing as I do, that it is in very many cases worse than useless.* To this again my learned opponent loudly objects, although he very well knows that no Arab Writer whatever, circumstanced nevertheless just as every Hebrew one is in this respect, has ever once thought of having recourse to such a conversive power in his conjunctive (,) *Waw*! The Arabs, as every one knows, can do very well without this unaccountable *conversive letter*, and so can the Syrians and the Ethiopians, employing nevertheless, at the same time, dialects most intimately connected with that of the Hebrew, and using the tenses of the verbs, just as I have exhibited them in this work. They, moreover, feel no want either of this

* Take one only out of the many which may be cited, viz. Is. ix. 5: **וְהָיָה עָלָיו שָׁכֶמֶת**, which, according to the doctrine about the *conversive ו*, ought to be translated, “*And the government was, or hath been, upon his shoulder,*” than which nothing can be more incongruous or false.

doctrine of *Aorists*, or of the still broader precepts which took in the *enallage temporum*. The principles they have adopted are clearly stated and well defined, so that their conversation is easy to be understood, and their written composition clear and precise. The same is in all respects the case with the Hebrew; and, if it has here been accused of irregularity or indefiniteness, it was not because the Language itself was irregular or indefinite, but because its Grammarians had made it so.

To the doctrine of the tenses, (which I now consider established,) I have in this Edition added that which determines the use of the *Apocopated form* and of the *Paragogic letters*, as found in the verbs. M. de Sacy has endeavoured to shew in his Arabic Grammar, that certain terminations of the Arabic verb are equivalent to the Indicative, Subjunctive, and Conditional modes, of the European Grammars; and it is certain that cases occur in which these forms may be so translated. Upon a close and long continued examination of this question, however, I have been convinced, that no two things can be more distant from each other, than are the principles by which these modes of expression are regulated in the Oriental and European Grammars respectively. The detail will be too long to be inserted here, I reserve it therefore for publication in the Tract already alluded to. I will only remark now, that if any reliance can be placed on this doctrine, as laid down in this work for the first time, (and certain it is that it is most amply acknowledged by the Grammarians of Arabia,) a most important improvement has been made in this part of Hebrew Grammar; and the consequence is, the Language itself, so far from being poor or defective, as it has been fashionable to affirm, is just as full and precise in these respects as its neighbour the Greek can be shewn to be. In the first Edition of this work, I expressed my doubts indeed, whether the paragogic ך had in itself any thing like an optative force, such as had been ascribed to it by Dr. Gesenius and others. Upon more mature consideration, however, I have not only been convinced that this is the case generally, but that it also possesses

the power of expressing a correlative one in the subsequent members of antithetic sentences, as now stated in the Syntax. My reason for doubting then was, an apparent want of extent and uniformity in its use, which the results I have since arrived at have wholly satisfied.

Very considerable improvements have likewise been made in every page of the Grammar, which need not now be specified. I may perhaps say, that I believe the Student will find it, if not every thing he may wish, yet certainly much nearer being so than it was when it first appeared. The attention of some more years to this subject, with the remarks and admonitions of others, will perhaps enable me to render this work still more worthy of the patronage of the Public: and, should a kind Providence continue to afford me health and opportunities favourable for bringing about such a result, I trust I shall not be remiss in exerting my best efforts for its accomplishment.

I now proceed to offer a few remarks on Oriental Grammar in general, and particularly with reference to its effects on the interpretation of the Bible. It has been the misfortune of the Hebrew Scriptures, (and indeed of the New Testament in a great degree,) that they have generally been treated in Europe as if they had been mere European compositions. Hebrew Grammars have been constructed, not so much to shew the learner what was real Hebrew idiom, as to reduce the Hebrew Language itself to a comparison with one or other of the Languages of Europe. This might perhaps have been tolerable in the days of Buxtorf, when good Oriental Grammars and Commentaries on Grammar were extremely difficult of access. An opinion, too, has unfortunately prevailed, that many exceedingly valuable traditional interpretations were to be found in the hands of the Jews. And hence, the Buxtorfs and others were assiduous in giving currency to the notion, that no man could study the Holy Scriptures, with any prospect of success, who had not drunk deeply into the streams which had thus providentially come down to us. Hence

originated the endless appeals to the Grammars, Lexicons, Commentaries, and Cabbala, of the Rabbins. The Talmud too was now ranked as a work, from which there was scarcely any appeal. And the consequence was, the obscurity of the Old Testament gradually became so great, and particularly when considered in connection with the New, that but few Divines among us would dare to attempt an explanation, (not to mention a reconciliation with the New,) of any considerable part of it. Out of this untractable obscurity seems to have arisen *the art* of applying a double, triple, &c., interpretation to Prophecy, as well as to much of the History of the Old Testament. The Writers of the New Testament, with some of the elder Fathers of the Church, took one consistent and steady view of these Scriptures :* the Rabbins, with their followers, took another : and, rather than break with either of these, the timid and inexperienced preferred the alternative of taking both ! Hence too arose what has been termed "*the Grammatical interpretation*," as opposed to *the Theological one* ; when, alas ! the first rudiments of the Grammar were scarcely known. And the consequence was, the Commentaries of the learned presented the inquirer with scarcely any thing more than mere statements of Jewish opinions ; or, with interpretations of the Sacred Text, which stood on no better grounds than those of ingenious conjecture.

But this was not all. The Rabbins with Maimonides at their head, (a writer who obtained the flattering title of being the first Jew who ceased to play the fool,) drank pretty deeply into the metaphysics of Arabia, which, as might have been expected, afforded ample amends for the defects of Hebrew philology, which were then acknowledged and felt. I will not now enter into a consideration of the results actually arrived at : I will only affirm, that the work of desolation,

* See my Sermons and Dissertations on the interpretation of the Holy Scriptures, London, 1830, particularly the Preface and the former part of the Second Dissertation.

as it regarded Scriptural knowledge, seems to have arrived almost at its summit. Learning of the most imposing and most trifling character now filled the writings of the Commentators: and bodies of divinity, grounded upon these, were published to the world in numbers sufficiently great, both to surprise and confound the few, who were found bold enough to venture upon them. It was of little consequence, in this case, whether the Divine was of the orthodox or fanatical party, (parties which were then best known from the cast of their political opinions,) each was equally removed from the simplicity of the Scriptures: while each (I am not willing to allow) was in actual possession of the saving truths of religion. Their misfortune was, to have been led aside into an obscure, a steep, and a thorny, path. They had unwarily injured their own visual powers by subtleties and refinements, and the consequence was, they groped as in darkness at noon-day.

Of late years these studies, (and it is much to be regretted these very methods of carrying them on,) have been revived, and greatly extended in Germany. And the result has been, (as it might have been expected it would,) that under Judaism and heathenism combined, a monstrous system, termed by its abettors "Rationalism," has actually been formed and most lavishly recommended. This, however, exhibits nothing more than a revival of the exploded scheme of the once celebrated Spinoza, adorned indeed with the splendid trappings of many an hour's, ay many a year's, laborious but crude and undigested lucubrations. The Grammars, Lexicons, and Commentaries of the Divines of this school, imitate as closely as possible those of the Jewish Rabbins. They incessantly appeal likewise to the Oriental dialects:* but in no case do they evince an acquaintance with real Oriental Grammar, or beyond what is given in the *Grammaire Arabe* of the Baron de Sacy; which, as I shall shortly shew, exhibits little more than an endeavour to reduce the Grammar of the Arabs to the standard of that of

* See my Sermons and Dissertations, Dissertation I. throughout.

the Greeks and Latins. The system of conjecture, therefore, so extensively cultivated by the Rabbins, (not to insist on the false and foolish system of Theology also adopted by these Divines,) has at length so far succeeded in reducing the standard of the Holy Scriptures, that it is difficult to say, whether we should most admire or condemn the almost unexampled patience and industry, which has thus so nearly heathenized and unchurched this once venerable and pious school.

Their great defects appear to me to be these: I. The want of a thorough acquaintance with real Oriental Philology; which, I must be allowed to say, is not to be found in the Grammars of Oriental Languages composed by Europeans generally, nor yet in the Lexicons of Golius, Castell, or Giggeius, which they are in the daily habit of citing. Information of this sort is only to be found in the Grammars, Commentaries on Grammar, and Scholiasts, of the East: and these, if we except one or two Individuals, they have not yet read. In the next place, they are deficient in real Scriptural knowledge; I mean, in a knowledge of the Scriptures distinct and separate from the systems and commentaries of the Jewish Rabbins.* Generally

* See my Sermons and Dissertations, Cambridge, 1830. Diss. I. part ii. p. 124. Since writing the above, I have been favoured with a sight of the last number of the "Edinburgh Review" (No. 107), in which I am directly charged both with ignorance and misrepresentation in what I have said on the Rationalism of Germany, and on Dr. Gesenius in particular. My ignorance, it should seem, is apparent from the badness of my English, from my not knowing where to find a certain work of Bertholdt's, and from a false translation of a part of Dr. Gesenius's Commentary on Isaiah; and my disposition to misrepresent (coupled with this ignorance) from the manner in which I have stated and combated the opinions of Dr. Gesenius. On my bad English I will say nothing; because no faulty passage is pointed out by my censor. On my ignorance of the works of Bertholdt, which the Reviewer says I have avowed, I need only say, no such avowal is made any where in my work, nor any mention whatever of an interpretation of the fifty-second and fifty-third chapters of Isaiah by Bertholdt. I have only said, (p. 152.) that "Mr. Bertholdt refers us here to a work by J. D. Kruiger, entitled "Commentatio,

speaking, no Commentary on the Old Testament is to be found at all comparable to that given by inspiration in the New. In

&c." but, as I have not access to this work, I must take my materials from others, &c. The learned Reviewer might, therefore, have spared his *charitable help*, as he terms it, as well as his uncharitable misrepresentation. Come we now to the false translation. The words of Gesenius are these, "Die Rede des Propheten wechselt hier mit der Rede Jehova's so ab, dass. lii. 13—15. Jehova zu reden fortfahrt, wie in dem Vorgehenden: liii. 1 der Prophet redet, und zwar communicativ im Namen seines standes." My *false* translation is this: "The speaking of the Prophet is here so changed for that of Jehovah, that chap. lii. 13—15. (not chapter lii. 15, as the Reviewer has been pleased to give it,) Jehovah continues to speak as in the preceding context: in liii. 1. the prophet communicates in the name proper for his own station." The *amended* translation of the Reviewer is, "Jehovah and the Prophet speak *here alternately*. Thus, at the end of the fifty-second chapter, it is Jehovah who continues to speak, as in the foregoing verses; but, in the beginning of the fifty-third chapter, it is the prophet who speaks,—communicatively indeed, (*or in the manner of one who is holding communication with others*,) and in the name of his order." Now, I should like to know what the real difference between these two translations is, as far as the matter discussed by me is concerned. I can see none: and I know my adversary can find none. But, if it be asked, Which of these versions is the most literal? I think I know what the answer must be. The first three charges, therefore, of my Reviewer end in mere assumptions, just as creditable to himself as they are likely to be serviceable to the infidel cause, of which he is anxious to be thought a champion. Now for the case of misrepresentation and ignorance combined. "The conclusion," it is said, "he (Dr. Gesenius) comes to at last is, that, in those passages where the Prophet speaks of the servant of the Lord, he had in view not any one particular person, past, present, or future, *but the body, or aggregate, of the prophets of the Lord collectively considered*:—in other words, *the Prophetic order, which he thus personifies*," &c.—"In the face of all this Professor Lee... comes forward and attributes to him an interpretation of the passage totally different from that which he has thus plainly and distinctly enounced. The servant of the Lord here mentioned, says Mr. Lee, is, *according to Gesenius's comment*, the Prophet Isaiah."—"We should be inclined," it is added, "to consider this misrepresentation as merely a blunder of ignorance, had not Mr. Lee turned it to such triumphant account in taunting and exulting over his brother Doctor, &c."—"This....would be merely ridiculous, were there not strong reasons for suspecting that there is full as much of *unfairness as of ignorance at the bottom of it*." I think I may say, that my antagonist is not excessively ceremonious: he seems quite disposed too to give up the charge of ignorance, if he can thereby bring home that of malignity. But why all

this we must look for the Theology of the ancient Hebrews, not in the writings of modern or even ancient unbelieving

this waste of strength and of good breeding? Surely there must be some object here besides that of a desire for the truth. But let this pass, and let us adopt the Reviewer's own statement of the case. Will the matter now be mended? "The servant of the Lord, he (Dr. G.) had in view," (is) "not any one, &c.,.... but the *body or aggregate* of the prophets of the Lord *collectively* considered; in other words, the *Prophetic order*, which he thus personifies." Well: let us now apply either or both of these things, which however are very far from being identical. The passage had in view is, Is. lii. 13.—liii. 9; and my general question was, How could this all possibly apply to Isaiah the Prophet? Let it now be asked, How could it, either to the body or aggregate of the Prophets, or to the *Prophetic order* personified? Suppose we allow that these *persons*, or this *office*, may deal prudently, be extolled, &c., the question now will be, At what period was it, that one or both of them suffered martyrdom for the sins of the Jewish nation? And then, as a reward for these sufferings, (liii. 11, 12.) enjoyed the blessings of a long life, with the happiness of contemplating a numerous offspring? (i. e. of Prophets and prophetic offices personified!) Again, How we are to make the notion of the whole body of the Prophets, alias the *prophetic office*, growing up before him, &c. to square with, "when we shall see HIM....we hid as it were our faces from HIM....HE was despised, and we esteemed HIM not: surely HE hath borne OUR GRIEFS," &c.? Who, I ask, is the we and the HIM, in these passages? If Isaiah is now speaking in the "name of his order," surely he must form a part of both these bodies; and, as I formerly remarked, must be "*acting moonshine and wall too!*" My Censor is very well aware, that even on his own view of the case, the matter proposed is quite indefensible; but he has forgotten to say, that in endeavouring to set this right, he has only placed it in an infinitely more ludicrous light than I had done. And, let it be remembered, this is all with which I am concerned: my only object being to shew, that the Theological views of this school are untrue and unsound. With Dr. Gesenius's literary or gentlemanly reputation, I have nothing to do, except to express my admiration of both, which I have repeatedly done in the work in question; but which I am sorry to be compelled to say, I cannot do for my Reviewer. I thank him, however, for having called my attention to the particular just noticed, as it has afforded me an opportunity to correct what I had said on the person of Isaiah being meant by Dr. Gesenius, and so to direct my arguments as eventually to shew, that the state of the case is really worse than I had represented it. My Censor now dismisses me, having, as he flatters himself, determined that I am quite incapable of considering questions of this nature. The question at issue, however, is not whether the persons concerned are ignorant or learned; but whether the Orthodox or the Rationalist Divine be right

Jews, nor yet in the Apocryphal books of Scripture. These may profitably be consulted; but then, the greatest care must be taken to give them no more than their real due;—to make a prudent use of their Philology and History;—but to treat their Theology as a system adopted by blind and misguided men.

I myself have been much surprised at the similarity of character discoverable between the Philology and Theology of the ancient Hebrews. Both appear to me to be of the most easy, simple, and definite, character. In neither have we any thing forced, unnatural, or metaphysical. They generally exhibit things as they are, or as they appear to be, naked, unincumbered, and detached from every species of refinement. The principal difficulty which an European has to contend with, accustomed as he has been to art and to abstract considerations, is, to divest himself of these, and to return to the simplicity of primitive times. The state of the mind too, unless I am very greatly mistaken, has quite as much to do as the powers or the head have in making the able Theologian, or the good Oriental Grammarian. There must always be a willingness to learn;—to divest self of long-rooted prejudices, and in simplicity and godly sincerity, (qualities by far too lowly rated in general,) to drink deeply into the sincere milk of the word of truth. Without these, the interpreter of Scripture may write very learned commentaries, but they will be very useless, if not dangerous, books. With this, however, and with the aids now accessible to every one, there is great probability that the light which the Scriptures have long afforded us, will shine more and more, perhaps to the perfect day: and will not only put to flight the instances of darkness still visible among ourselves, but will succeed in dispensing their healing beams to the most distant parts of the earth.

in his views. Personalities are certainly easier advanced than arguments; and where arguments are not to be had, which I have reason to suspect is the case here, the enlightened and liberal system attempted to be propped up must necessarily rest on personalities!

I have been anxious to say thus much on the subject of Oriental Grammar considered in connection with the question of scriptural interpretation; because I am of opinion that Theologians, of this and other European countries in general, evince a much greater lack of knowledge of this sort, than they do of natural ability, industry, or perseverance: while there are others, not indeed deficient in personal piety, but so little accustomed to extensive literary inquiry, and to modes of thinking and expression unlike their own, that they make no hesitation in coming at once to conclusions the most plausible, splendid, and flattering; but which have not the least possible foundation in truth; and which, instead of recommending religion, as they might have been intended to do, tend eventually to injure it. Religion, to deserve that name, must necessarily be founded in TRUTH; and this the most extended, the most scientific, and the most rigid inquiry, never can, and never will, injure.

I may now offer a few remarks on the use of this Grammar. It is one of the greatest misfortunes to this country in general, and to the interest of true religion in particular, that so little encouragement is given in our Universities to the study of sacred literature.* The necessary consequence is, a few may be found hardy enough to encounter the many years' labour, which is absolutely requisite to form the truly learned and enlightened Theologian: but these can never be numerous; and times may come in which there may not be even one. In such a state of things, short, and if I may so speak, royal roads to this kind of eminence will daily be advanced and recommended by empirics, whom ignorance will not have it in its power to detect, and whom idleness and vanity will applaud as the prodigies of their times.† I need now say no more on this subject, than that these short and royal roads had very

* The circumstance noticed in my Dedication will, I trust, have a different tendency.

† I need not say how remarkably this was exemplified a few years ago, in an attempt which was pretty extensively supported, to obtrude upon the British public a new translation of the Hebrew Scriptures.

nearly succeeded in putting to flight every trace of real Hebrew learning in this country. The wire-drawn theories of Masclef, John Hutchinson, Parkhurst, and a host of others, certainly made every thing appear very easy to the learner, while, in fact, they effectually enveloped it in impenetrable darkness.

It has more than once been suggested to me, that my Grammar had better be made more popular, and if possible, shorter. My answer once for all is: To those who have made up their minds to take none but a short and popular path, this Grammar will be found to answer full as well as any other can; while it will have the advantage of enabling them to make a far greater progress, than such works themselves ever pretend to, should they eventually find courage enough to study it thoroughly. All that mere learners can first want must be, to see what terminations the nouns will take under their various inflexions, and how the verbs are generally conjugated. With these the historical books of the Hebrew Bible can generally be made out, with the help of an analysis or translation, or both. And to the beginner who has a teacher at hand, perhaps, this will generally be the best method that can be recommended. I very well know how much a progress even of this sort will encourage the learner, who is otherwise unencouraged and unassisted. I know too how slow the very best of us are to imbibe, and to lay up in the mind, notions, with which we were not previously acquainted. Besides, it is natural and prudent to restrict our first efforts to limits which they will conveniently comprehend, and effectually fill. Time and opportunity will enable us to extend them; and, if we proceed not more rapidly than sure, we shall at least have the satisfaction to know, that what we have done, we have hitherto done well; and, in these studies, this is every thing. The driveller in Theology is soon detected; and, should he be so fortunate as to live and die without doing extensive mischief, he will not without having convinced the world that he was a mere pretender.

These first steps then being taken, the next will necessarily be, to examine with care the nature and character of the

etymology of the Hebrew language, the laws by which the syntax is regulated, the customs, modes of thinking, antiquities, religious belief, and expectations, of the ancient Hebrew nation, which will include the use of Commentaries, Concordances, ancient and modern Translations, the Oriental Languages, Travellers, and in short every other help usually recommended to the student of Scripture. I mention these things, because some are apt to think that a knowledge of the Grammar, with the use of the Dictionary only, is quite enough to enable any one to be an able interpreter of Holy Writ ; while the truth is, language, opinions, and customs, are so intimately connected together, that they never can entirely be separated. Where however this is attempted, (and it is often attempted,) conjecture, uncertainty, and doubt, must necessarily supply their place. The study of the Oriental Languages indeed, which is indispensable to the critic, opens a very extensive field of inquiry. Our daily intercourse however with the East, in addition to the numerous valuable elementary and other Oriental works, which are now, by the munificence of the British public, daily making their appearance, has rendered this study comparatively easy and sure. And the probability is, that at no distant period it will be in the power of the British Divine, to call in to his aid every assistance which the East can afford him.* And my own opinion is, that if all these helps be duly appreciated and applied, we may indeed never have it in our power to boast of more erudite, laborious, acute, or pious, Divines than we now can, but we may of those who are more simple, more easy, more engaging, and more practical.

I need now only add, what it is important the student should know, that the Hebrew Bible from which the extracts in this work are taken, is that which was printed under the superintendence of Mr. Judah d'Allemand for the Publisher of this work.

* I allude to the Oriental translation Committee which was established a few years ago, principally by the zeal and activity of the Earl of Munster, aided by the assistance of our present gracious and beloved Sovereign, His Royal Highness the Duke of Sussex, and other members of the Royal Family. See the Reports of this Institution.

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ERRATA.

<i>Page</i>	<i>line</i>	<i>read</i>
22	28	may, <i>for</i> will
ib.	29	may, <i>for</i> must
25	26	<i>Mūnākh</i>
32	13	<i>id.</i>
55	4	יְגִיעֶיךָ
69	14	אֶחָדָה
83	11	פִּילִגְשָׁהוּ
151	31	Kimkhi. <i>ib.</i> Mikhlol
171	36	وَالْبَرْد
ib.	37	وَالْبَرْد
209	21	מִפְקָדוֹת, מִפְקָדִים מִפְקָדָה
ib.	22	or מִפְקָדָת
279	25	<i>which</i>

LECTURES

ON THE

HEBREW LANGUAGE.

LECTURE I.

ON THE ORTHOGRAPHY, SYLLABICATION, &c., OF THE
HEBREW LANGUAGE.

1. AS it is proposed to offer, in the present course of Lectures, a comprehensive and practical view of the structure of the Hebrew Language, all discussions relating to General Grammar, Philology, and Antiquities, will be avoided as much as possible ; referring as we proceed to Authors who have treated on these subjects. It will also be taken for granted, that the Student is acquainted with Grammar as generally taught ; and, that he is penman sufficiently good to write down such forms of letters, &c., as shall be laid before him.

2. But, although it is desirable that the Learner should know something of the principles of Grammar as generally taught ; yet, he must not hence be tempted to infer, that a system almost entirely at variance with that to which he has been accustomed, is unphilosophical or wrong : or, because he cannot at first sight comprehend all its bearings, that it is therefore uncouth, embarrassed, or ambiguous. For it may be true, that the Language of the Patriarchs and Prophets is as consistent in its structure, as the subjects on which it treats

are interesting and momentous ; and, that it is as explicit and regular as other languages, which have been cultivated with much greater ardour, while they had infinitely less to offer in return. He must, therefore, allow the Language on which we are now entering, to stand or fall on its own merits ; and, our delineation of it to be judged by the rules of criticism peculiar to itself. We mention this in the outset, not to depreciate the labours of others who may have taken a different view of this subject ; but to warn the student, that the idioms of the Hebrew and other Dialects connected with it, are neither to be judged of nor explained by those of European languages ; and hence, to caution him against that trouble and confusion, into which some have had the misfortune to fall.

On the Alphabet.

3. The system of Orthography found in our Hebrew Bibles, and that which has ever been taught with the greatest success,* presents a succession of consonants written in a direction proceeding from the right hand of the page towards the left. Two or more of these are found in every word ; while the words themselves are separated from each other by a moderate space. To this system of consonants another is added consisting of vowels ; and these are placed above, in the middle, or below, the line of consonants, as their several natures may require. To this, again, is superadded another, consisting of Accents, which are also placed either above, in the middle, or below, the consonants, in the same line or rank with the vowels. Before the student can possibly read the Hebrew text, therefore, he must be made familiar with these several parts of Hebrew orthography.

4. We shall proceed, in the first place, to delineate and explain the characters of the consonants ; the number, forms, names, powers, and numerical values, of which are as follows.

* We say, the greatest success ; for after all that has been said by the advocates for the unpointed system, it will be extremely difficult to point out one writer of that school who has really advanced Hebrew learning.

Number and Order.	FORMS.			NAMES.	POWERS.	Numerical Values.
	Biblical.	Samari- tan.	Rabbinical.			
1	א	Ⲁ	א	אלף Álef	H unspirated, as in <i>humble</i> , <i>hour</i> , &c.	I.
2	ב or נ	Ⲃ	ב	בית Béth	V or B respectively, as in <i>van</i> or <i>ban</i> .	II.
3	ג or נ	Ⲅ	ג	גִּמֶל Gîmel	G hard, as in <i>gird</i> , <i>gain</i> .	III.
4	ד or נ	Ⲇ	ד	דָּלֶת Dáleth	D, as in <i>do</i> , <i>dare</i> .	IV.
5	ה	Ⲉ	ה	הא He	H aspirated, as in <i>hard</i> .	V.
6	ו	Ⲋ	ו	וּ Vaw, or Waw	V, by some, as in <i>vow</i> , by others, W, as in <i>work</i> .	VI.
7	ז	Ⲍ	ז	זֵיִן Záyin	Z, as in <i>zeal</i> , or S in <i>those</i> .	VII.
8	ח	Ⲏ	ח	חֵית Khéth	Kh strongly aspirated, as ch in the German, <i>nicht</i> .	VIII.
9	ט	Ⲑ	ט	טֵית Téth	T, as in <i>turn</i> .	IX.
10	י	Ⲓ	י	יֹד Yôd	Y, as in <i>yes</i> , <i>yonder</i> .	X.
11	כ or כ and as a final letter or נ	Ⲕ	כ and as a final ך	כָּף Caph	C, as in <i>carry</i> , <i>cash</i> .	XX.
12	ל	Ⲗ	ל	לָמֶד Lamed	L, as in <i>love</i> , &c.	XXX.
13	מ and as a final ם	Ⲙ	מ and as a final ם	מֶם Mém	M, as in <i>man</i> , &c.	XL.
14	נ and as a final ן	Ⲛ	נ and as a final ן	נוֹן Nûn	N, as in <i>no</i> , &c.	L.
15	ס	Ⲝ	ס	סָמֶךְ Sámech	S, as in <i>Sir</i> ; never as S in <i>those</i> .	LX.
16	ע	Ⲟ	ע	עֵיִן Áyin	The true sound of this letter being unknown, it is usually passed over in silence, as H in <i>humble</i> : we shall designate it thus, H.	LXX.
17	פ or פ and as a final ף	Ⲡ	פ and as a final ף	פֶּה Pé	PH, when without the point, as in <i>Philip</i> ; P, when pointed, as in <i>pint</i> .	LXXX.
18	צ and as a final ץ	Ⲣ	צ and as a final ץ	צָדִי Tsadé	TS, as in <i>mats</i> , &c.	XC.
19	ק	ⲣ	ק	קֹף Kóph	K, as in <i>look</i> , &c.	C. = 90
20	ר	Ⲥ	ר	רֵיש Résh	R, as in <i>roast</i> , &c.	CC.
21	ש } ש }	ⲥ	ש	שִׁין Shîn שֵׁין Sin	SH, as in <i>shine</i> . S, as in <i>son</i> , never as S in <i>those</i> .	CCC.
22	ת or ת	Ⲧ	ת	תָּו Taw or Tav	TH or T respectively, as in <i>thin</i> or <i>tin</i> .	CCCC.

In this and all future examples where the Roman vowels will be put to represent the Hebrew ones, *á*, or *ā*, will have the sound of the Italian *a*, or *a* in *far*; and *a*, as *a* in *man*; *é*, or *ē*, as *a* in *wane* or *ai* in *rain*; *e*, the same sound shortened: *í*, or *ī*, as *ee* in *seen*; *i*, as *i* in *in*: *ó*, or *ō*, as *o* in *rose*; *o*, the same sound shortened: *ú*, or *ū*, as *oo* in *boot*; *u*, as *oo* in *good*. The first vowel in each case will represent the accented or emphatical syllable, e. g. *á* in *fáther*, &c.; the second with the mark (-) as *ā*, *ē*, &c. will shew, that, as such vowel generally terminates a syllable, it will be pronounced openly, but not with an accent.

5. The Samaritan and Rabbinical forms of the Hebrew character have been given for the following reasons:—

1. The Samaritan Pentateuch being nothing more than a different edition of that in use among the Jews, the Student will want no other help for reading it, than the forms of the Samaritan character: and,

2. As the Rabbinical commentaries are composed, for the most part, in Biblical Hebrew, he will stand in need of little more than a copy of their alphabet to enable him to read them.*

6. The number and order of the consonants, as given in the table, are found in the text of the Hebrew Bible. The following are the passages:—Psalms xxxiv. cxix. cxlv.; Proverbs xxxi., from verse 10 to the end; Lamentations i. ii. iii. iv. In Psalm xxxiv. however, the verse beginning with ו *Vav* has either been lost, or both ה *He* and ו *Vav* are found in the 6th verse; and in the cxlvth, that which should commence with ו is also wanting. In the ii. iii. and ivth chapters of the Lamentations, א *Áyin* and פ *Pé* are found transposed, which may perhaps be attributed to the copyists.

* Should he wish to make a considerable progress in Rabbinical learning, he will find some of the best books pointed out in Sect. xi. of my *Sylloge Librorum Orientalium*. Cantab. 1821.

7. As to the forms of the consonants, it is highly probable that they were originally hieroglyphical :* but, whether the Hebrew or Samaritan form is the most ancient, a difference of opinion seems to have prevailed as early as the times of Jerome ; and which, as Schultens has justly remarked, has been contested in some instances with an acrimony, which neither the nature of the case, nor the love of truth, could justify :† some maintaining, that the Samaritan was the primitive form, and that Ezra adopted the other on the return from Babylon : others, that the Biblical character, as we now have it, is the same with that in which Moses composed his Autograph.‡ For my own part, I am inclined to believe with Bayer§ and some others, that which of the characters soever we take as exhibiting the most ancient form, the other is no greater a variation from it, than may be traced in our own black letter as derived from the Roman ; and, by no means so great as that discernible between our own hand-writing and the printed letter, from which it has been derived. *ח תרסל* = *heh-tumar* = *heh of Tamar*

8. The letters **תרסלה**, when occurring at the end of a line, are sometimes lengthened out thus, **תרסלהה**, in order to fill up the space.

On the Powers of the Consonants.

9. **ח** *Alef*, as already remarked, has the power of an unaspirated H : that is, it is used for the purpose of enouncing the vowel following it without any audible aspiration. It appears probable also, that this was its power in ancient times ; not only, because the same letter has to this day the same power in the Syriac, Arabic, and

* Champollion *Précis. du Syst. Hier.* pp. 312, 316. Plates A to K.—P. Lacour. *Essai sur les Hier.* Bordeaux. 1821. pp. 45—48, 131, 166, &c. Though I can see no reason why we are to go to Egypt for the Hebrew Letters, unless we are to suppose that marks, representing certain substances and sounds, could not be formed elsewhere.—See *Geschichte der Hebräische Sprache*, &c., von Wil. Gesenius, § 40—45. See my *Sermons and Dissertations on Prophecy*, &c. p. 117, &c. Proleg. to Bagster's *Polyglott Bible*, Prol. I. § ii.

† *Fundam. Ling. Heb.*, p. 18.

‡ See the controversy between Capell and Buxtorf.

§ *Crit. Sac. Baveri*, Tract i. § 12. p. 125 (mibi).

Ethiopic, which are nothing more than dialects of the Hebrew, but because we find it occasionally put for ה *Hé*, or ו *Ayin*, in the Hebrew Bible itself; and, in the cognate dialects, the Syriac and Chaldee, for י *Yód*.* Among the Greeks and Latins it was expressed by one or other of the vowels unspirated, and mostly by Alpha or A.† In writing Hebrew words in Roman letters, we shall form the syllable in which this letter is found, by representing that vowel only which accompanies it.

10. ב *Béth* is found either with or without a point inscribed, as בּ or ב. In the first case it is pronounced as our B; in the second, as V; and hence, it is sometimes represented by ו *Vau*, as בּו, occasionally written וו. In the cognate dialects it is often changed for פ *Pé* or מ *Mém*, being a letter of the same organ with them. But of this more will be said hereafter.

11. ג *Gimél* is also written with or without the point, thus גּ or ג. In the first case, all are agreed that it should be pronounced like G in the words *gird*, *give*, and the like. How it should be pronounced in the second, grammarians are not agreed. Some think it should take the sound of G in *ginger*; others, that it should be pronounced as G in the German *Gemacht*, &c. The usual practice, however, is, to sound it like G in *gird*, in every case.‡

12. ד *Dáleth* is also found both with and without this

* As will be shewn in my Hebrew Dictionary.

† See the *Bibliotheca Sacra* by Masch, partis secund. vol. ii. pref. p. 35, &c.: also, the *Dissertatio R. P. Bernhardi de Montfaucon de veteri literarum et vocalium Hebraicarum pronuntiatione*, tom. ii. of his *Hexapla of Origen*, or in the *Bibliotheca Hebræa* of Wolfius, tom. ii. p. 648; or the Appendix to Jahn's *Gramm. Ling. Heb.* &c.

‡ The manner in which the ancients represented this, and other letters of the Alphabet, may be seen in Masch or Montfaucon, as cited above.

point, as ד and ד. In the first case it is pronounced like D in *dare, do, &c.* In the second, some give it the sound of TH, in *thine, this*; others neglect this distinction, and pronounce it like D in every case. It is probable, that it was originally pronounced with the tip of the tongue placed against the roots of the fore-teeth, just as its corresponding letter is still pronounced by the Orientals; which will give it rather a softer sound than that of our D. It is also probable, that it had two sounds, as it is the case now with the Arabic, where we have د *Dál* and ذ *Dhál*; the former pronounced like D dental, the latter like *th* in *thine*. Hence we may account for דבר *Dāvár* meaning *a word*, and דבר *Déver*, meaning *a pestilence*: the root of the former being ذבר *Dhábara, scripsit librum, &c.*, the other דבר *Dábara, ulceratum fuit, &c.* We also have דבר *Dhábr* from the first root signifying *Scriptura*, and דבר *Dhábir, bene discens, et edoctus, sapientiam*, of similar import with דבר *Dāvár, a word, relation, &c.*; and from the second, דבר *Dábr mors*, of similar signification with דבר *Déver, pestis, &c.* This method of considering the powers of several other letters of the Alphabet, will generally explain the apparently conflicting significations sometimes found to prevail in the same Hebrew root, of which the modern Lexicographers have very properly availed themselves.*

13. It will be unnecessary to make any additional remarks on the following letters till we come to כ *Khéth*; and, on this it is only necessary to say, that like ד *Dáleth*, it probably had two sounds originally, the one more, the other less, aspirated, as noticed in the Dictionaries.

* Eichhorn in his Edition of the Lexicon of Simonis, Schulz in his edition of Cocceius, and Dr. Gesenius in the Hebrew Dictionary. See also Storr's *Observationes ad Analogiam et Syntaxin Hebraicam*, p. 48.

14. ט *Téth* should be pronounced with the tip of the tongue against the roof of the mouth, just as our own T is, and hence it may be termed cerebral.

15. י *Yód* is equivalent to our Y, as stated in the table. The Italians and Germans represent this letter by J, which they pronounce like our Y: and, as the first Hebrew Grammars studied in this country were imported from the Continent, we adopted the word *Jehovah*, *Jehu*, &c. which they very properly pronounced *Yehovah*, *Yehu*, &c. When occurring at the beginning of a word with the vowel *i*, it loses its power as a consonant, and takes the sound of the vowel only, as *Is-ra-el*, not *Yis-ra-el*. This is also found to take place in the Arabic, as *Iktob*, not *Yektob*, for يَكْتُبُ.—See De Sacy's Gram. Arab., vol. i. p. 4, note.

16. The sound of כ, without a point, probably partook more of the sound of K than of ק *Khéth*, which will account for its being represented by the Greek χ and κ. With the point (כּ) it is universally sounded like our C in *carry*, as already stated.

17. ס *Sámek*, and שׁ *Sín*, have for many centuries been pronounced alike, i. e. like S, in *sin*; and, although many Hebrew words are now found written with either promiscuously, it is doubtful whether this is not owing to the copyists; possibly it may be a departure from the pronunciation of שׁ *Shin* which may have been peculiar to this form (שׁ) even in ancient times. See Judg. xii. 6.

18. ע *Áyin* probably had, like ד *Dáleth* and ק *Khéth*, two sounds originally; one approaching to that of g mixed with h or r; another to that of א *Álef*, just as it is the case with the Arabs, who have both غ *Ghain*, and ع *Ain*. The examples to be found in the modern Lexicons under this letter, as well as the various orthography of

proper names found in the Septuagint, may be considered as sufficient proof of this position.* At present, this letter is usually passed over, like the *Álef*, in silence. The sound of *ng* in *king*, given to it generally by the Jews, may probably have prevailed even in ancient times. I have observed in the pronunciation of the Arabs of Barbary, that they give a nasal sound to their *Ain*, ع; and, that the Archbishop of Jerusalem, who was some time ago in this country, pronounced the Syriac ܐ in this way, although the Maronites inform us, that it should be pronounced with a sort of compression of the throat.† We shall designate it in the Roman characters by an H, with a point under it.

19. The sound of ק *Kóph* is rather harder than that of צ *Cáph*: it is made by a sudden compression of the throat, and may be compared to the noise made by water when discharging itself from a bottle: it is, perhaps, analogous with the Roman Q. The explanations given in the table will be sufficient for the remaining letters.

20. We now come to the numerical values of the letters. We have given in the Table (Art. 4) the letters corresponding to the units, tens, and hundreds, up to 400. The remaining hundreds up to one thousand, are thus expressed: the ך final *Cáph* is put for 500; ך final *Mém* for 600; ך final *Nún* for 700; ך final *Pé* 800; and ך final *Tsādé* 900. One thousand is mostly expressed by the word אלף *Élef*, a thousand; two thousand by אלפיים *Alpáyim*; any number of thousands by using the word אלף *élef*, thousand, or אלפים *Álfím*, thousands, with the proper numeral prefixed, as the rules of Syntax shall require. Sometimes, as in the notes of the Masora, ש stands for one thousand; but on this subject the Hebrew tables of abbreviations should be consulted.‡

* See the Lexicons of Gesenius, (and Simonis, edd. Eichhorn and Winer,) under this letter. See also Storr as above, p. 48.

† Amira's Grammatica Syriaca, Rome, 1596, p. 6.

‡ Joannis Buxtorfii de Abbreviaturis Hebraicis Liber, with the Supplement of Wolfius. Biblioth. Heb., tom. ii. p. 575. For the abbreviations found in the Masora, see the Tiberias, or Commentarius Masorethicus, of Buxtorf.

21. The numbers from ten to twenty are made by adding such unit to the numeral for ten, as will make the number required. Thus יא will represent eleven, יב twelve, and so on. The number 15, however, is made by טו, i. e. 9+6, not יד, i. e. 10+5, because יד is one of the names of God. In like manner, 21 will be כא, 22 כב, 32 לב, 42 מב, and so on. On this principle, the number given at the end of Genesis for the verses found in that book is, א"דל"ד=1534.

22. Whether this method of expressing numbers formerly prevailed in the Hebrew manuscripts, has been a subject of some dispute, and one which it is now impossible to determine. That the numbers have been expressed in words written at length for some centuries, there seems to be no doubt, but whether this was the case in very ancient times or not, it is difficult to say.*

23. As the Hebrew letters are sometimes changed for one another, both in primitive words, and in the process of derivation; and, as this change mostly takes place in letters of the same organ,† the following classification of them, according to the different organs of speech, has usually been given:—

- | | | | | | |
|--------------|-----------|----------|----------|---------|--------|
| 1 Gutturals, | א Alef, | ה Hé, | ח Khéth, | ע Ayin. | ך |
| 2 Palatals, | ג Gimél, | י Yód, | כ Cáph, | ק Kóph. | צ |
| 3 Linguals, | ד Dáleth, | ט Téth, | ת Taw. | | ז |
| 4 Sibilants, | ז Záyin, | ס Sámek, | צ Tsādé, | ש Shín, | ש Sín. |
| 5 Labials, | ב Béth, | ו Vaw, | מ Mém, | פ Pé. | ב |

24. The letters ל, מ, נ, ר, are termed liquids.‡

25. Four of the letters of the Alphabet occasionally lose their powers as consonants, and are then said to be *quiescent* or *silent*. These letters are, א Alef, ה Hé, ו Vaw, and י Yód, which form a sort of *memoria technica*

* See Bayer's *Critica Sacra*, Tract i. § 23, page (mihi) 188.

† As גו for גב and גף the back; מריא and בריא fat; and many others to be found in the dictionaries.

‡ Whether any of the letters בגדכפת be with or without the points, as given in the table of the Alphabet, or whether others assume their own final forms or not, makes no difference as to their classification, they will still belong to one or other of the above classes.

in the word אֶהְיֶה *Ēhēvî*. Those letters too which occasionally have a point inscribed, have, for the same reason, been formed into the technical word בְּגָד־לֶפָתָה *Bĕgad-kĕpháth*. The final letters which are sometimes lengthened are exhibited in the words תָּמָר אֶהֱלֵל *Óhel Tāmár*, Tamar's tent: and the finals which vary in form, as mentioned in the table, are comprehended in the words כַּמֹּנֵץ *Cammĕnappĕts*, "*Like a disperser.*"

26. The letters have been further divided into two classes; one containing such letters as are occasionally *servile*, that is, are employed in the process of grammatical accidence and derivation; the other, those only which are never so employed; the first have been termed *servile*, the second *radical, letters*. The *servile* letters are, however, occasionally *radical*, though the *radical* ones are never *servile*.

27. The *servile* letters are all comprehended in the following *memoria technica*, viz. מֹשֶׁה אֵיתָן וְכָלֵב, *Mōshé Ēthán Vĕcūlĕv*, i. e. *Moses, Ethan, and Caleb*. The remaining letters are termed *radical*.*

28. The best method the learner can adopt for making himself acquainted with the letters is, to write them over carefully and frequently, till he is quite familiar with all their forms. In doing this, he should strongly mark the difference between those letters, which are in some respects similar, such as בְּ *Béth*, and כְּ *Cáph*, גְּ *Gímél*, and נְ *Nún*, and so on; in order to avoid the

* In almost all the printed copies of the Hebrew Bible, we find some of the letters occasionally larger or smaller than others; others inverted, or suspended a little above the general line of printing; in one instance, we have a final letter in the middle of a word; in others, a medial letter is used as a final: out of all which the Jews, and indeed some Christian writers, have endeavoured to elicit certain mysteries. But as they are most likely all owing to some accident in the transcription of the MSS., we may be excused in dismissing them without further notice.

confusion which beginners often experience, and to make that pleasant which is to many extremely irksome. If he use a pen, the point should be cut a little oblique, in order to make the horizontal strokes strong and regular; the others, which should be perpendicular, should be made fine and equal. An oriental reed, however, makes by far the best pen for writing these letters, which should be cut nearly like a pen, with a slit, and the point oblique, as already mentioned.*

On the Vowels.

29. It has already been remarked, (Art. 3.) that the Hebrew vowels present a system of marks or characters arranged sometimes above, at others in the middle, and at others beneath, the consonants: we now proceed to delineate and explain this.

Table of the Hebrew Vowels.

Figure.	Name.	Power.	Exemplifications.		
Perfect Vowels.	קָמֶץ <i>Kāméts</i>	ā as	בָּ <i>bā</i> ,	גָּ <i>gā</i> ,	דָּ <i>dā</i> , &c.
	צֶרֶה <i>Tséré</i>	ē —	בֶּ <i>bē</i> ,	גֶּ <i>gē</i> ,	דֶּ <i>dē</i> , &c.
	חִירֹק גָּדוֹל <i>Khīrīk Gadól</i>	ī —	בִּי <i>bī</i> ,	גִּי <i>gī</i> ,	דִּי <i>dī</i> , &c.
	חֹלֶם <i>Khōlém</i>	ō —	בּוֹ <i>bō</i> ,	גּוֹ <i>gō</i> ,	דּוֹ <i>dō</i> , &c.
	שׁוּרֶק <i>Shūrék</i>	ū —	בּוּ <i>bū</i> ,	גּוּ <i>gū</i> ,	דּוּ <i>dū</i> , &c.

* These reeds may be purchased at Messrs. Parbury and Allen's, Booksellers in Leadenhall-street, London; and at Stevenson's, Cambridge. The exact method of cutting and holding them may be seen in the *Developpemens des Principes de la Langue Arabe Moderne*, par Auguste F. I. Herbin.

† In these cases, the consonant ך is considered merely as the fulcrum of the accompanying vowels, and in the first it is often omitted, the point then resting on the side of the preceding or following consonant. The ך too is pretty much in the same predicament, and is also occasionally left out. In this case analogy must determine, whether it stand for a perfect or imperfect vowel.

Figure.	Name.	Power.	Exemplifications.		
-	פֶּתַח <i>Páthakh</i>	a —	בַּד <i>bad</i> ,	גַּד <i>gad</i> ,	דַּד <i>dad</i> .
˘	סֶגוֹל <i>Sēgól</i>	e —	בֶּד <i>bed</i> ,	גֶּד <i>ged</i> ,	דֶּד <i>ded</i> .
˙	חִירִיק קָטוֹן <i>Khīrik Kātón</i>	i —	בִּד <i>bid</i> ,	גִּד <i>gid</i> ,	דִּד <i>did</i> .
˚	קָמֶץ חָטוּף <i>Kāmēts Khātúph</i>	o —	בּוֹד <i>bod</i> ,	גּוֹד <i>god</i> ,	דּוֹד <i>dod</i> .
˜	קִבּוּץ <i>Kibbúts</i>	u —	בּוּד <i>bud</i> ,	גּוּד <i>gud</i> ,	דּוּד <i>dud</i> .

(no vowel) *Sheva, and its Substitutes.**

˘	שְׁוָא <i>Shévá</i>	ě —	בְּרִי <i>bērī</i> ,	גְּרִי <i>gērī</i> ,	דְּרִי <i>dērī</i> .
˙	חֶטֶף פֶּתַח <i>Khāṭēf Páthakh</i>	ä —	בָּרִי <i>bārī</i> ,	גָּרִי <i>gārī</i> ,	דָּרִי <i>dārī</i> .
˚	חֶטֶף סֶגוֹל <i>Khāṭēf Sēgól</i>	ě —	בֶּהָא <i>běhē</i> ,	גֶּהָא <i>gěhē</i> ,	דֶּהָא <i>děhē</i> .
˜	חֶטֶף קָמֶץ <i>Khāṭēf Kāmēts</i>	ö —	בּוֹהָא <i>bōhā</i> ,	גּוֹהָא <i>gōhā</i> ,	דּוֹהָא <i>dōhā</i> .

30. It will be seen from the Exemplifications, which of the vowels-marks are placed above, which in the middle, and which below, the line. From the note appended to the table of consonants, will also be seen what sounds are given to the Roman vowels, as here made to represent the powers of the Hebrew ones; and, consequently, what powers the Hebrew vowels have.

31. The learner cannot now do better than make out a syllabarium for himself, extending throughout the whole of the alphabet, in the manner of the Exemplifications just given; bearing in mind, that whenever either of the letters contained in the *memoria technica*, בגדכפת *Bēgadkěpháth*, begins a syllable, the point should be inscribed. The exceptions will be given hereafter. He should also bear in mind, that the consonant must

* The sound of ě in these examples is remarkably short, better expressed by our *brī*, *grī*, *drī*, &c., without a vowel. So in the substitutes, which usually accompany the guttural letters. The final vowel וֹ, &c. has been added, in order to facilitate this rapidity of utterance in *bārī*, *gārī*,—*běhē*, *bōhā*, &c., making one syllable only.

always precede the vowel, as marked in the table : a few exceptions to this rule will be noticed hereafter.*

32. By *perfect vowels*, as given in the first class, is meant, vowels which, being preceded by a consonant, will constitute a *complete syllable* in Hebrew orthography, as בָּ *bā*, in which both the consonant and vowel are fully and properly enounced. The same is the case, when either of the letters contained in the *memoria technica*, אֶהְיֶה *Ēhēvî*, which occasionally lose their powers as consonants, (Art. 25,) follows its homogeneous vowel, (of which more hereafter,) as, אָ *bā*. *art. 37-*

33. By *imperfect vowels* is meant, those vowels which are not *generally* found to constitute syllables without either the addition of another consonant, or of an accent. Such syllable, therefore, must either be like בַּד *bad*, or בָּ *bā*, i. e. followed by a consonant, or accompanied by an accent. When, moreover, a consonant is found to follow a *perfect vowel*, with an accent, as קוֹם, &c., this vowel may be considered as an *imperfect* one: i. e. generally, an imperfect vowel, accompanied by an accent, will have the power of a perfect one; and, *vice versâ*, a perfect vowel so accompanied will exert the power of an imperfect one. Hence it will follow generally, that no syllable, excepting the last of any word, can have more than *one* quiescent

* The usual classification of the vowels has been, 1. Long vowels, 2. Short vowels, and 3. Vowels still shorter than the preceding. We have adopted a different one, for the following reason. These distinctions cease to exist when the vowels are combined with the consonants; for then, the second class of vowels becomes long, either by position, that is, when a consonant follows, or, by being accompanied by an accent. Both these classes of the vowels are, therefore, *long* when reduced to practice; and it is useless to speak of them in any other point of view.

It can never be necessary, we believe, to trouble the learner with the *five* different lengths of time ascribed to these vowels by Albert Schultens and Schræder; although the latter has declared, that it is a law *amplissimum usum habens*, because we have been unable to discover in what the use consists.

letter after a vowel; as in קִים, קִמָּה. Such forms as חוֹקָה, חוֹנָה, are anomalous, and occur but rarely.

34. The last class of signs has been designated “Substitutes for the mark (:) *Shěvâ*,” which, in truth, they are, as we shall see hereafter.*

On the Combination of the Vowels with the Consonants.

35. Considering then, as we do, all the letters of the alphabet as consonants, no possible difficulty can arise from their combination with the vowels, when a consonant only precedes, as is the case in our exemplifications, (Art. 29.); but, when a consonant also follows, some questions may arise as to the conjoint effect produced. This we now proceed to explain.

36. The only difficulty that can present itself to a learner, will be in the concurrence of any of the letters אֶהְיֶה *Ehēvî*, with certain vowels preceding.

37. It has been remarked (Art. 25.), that these letters will occasionally lose their powers as consonants. We now say, this happens only when they are preceded by those vowels which are, or may become, homogeneous with them in sound, respectively. In this sense א may become quiescent after any vowel, as may also ה. ו will be quiescent with *Khōlém* or *Shūrék* only: and י with *Khīrík*, *Tsēréré*, *Sēgól*, and occasionally with *Kāmets*; as בָּא *bā*, בֶּה *bē*, בּוֹ *bō*, בִּי *bî*, עָלֶיךָ *haleka*, עָלָיו *hāláu*. The reason of this seems to be, that, as these consonants are made up of sounds nearly allied to those of the vowels respectively; when the vowel precedes both will

* Our object in adopting this new nomenclature is, to avoid the inconsistency of detailing a system of *long, short, and most short vowels*; and then, of informing the learner, that after all, every short vowel becomes long in practice; and, that the class of the *shortest vowels* contains nothing more than substitutes for what, in fact, are no vowels at all.

coalesce, and consequently the power of the consonant will be merged in that of the vowel. When these letters have no vowel, they will necessarily be silent, as in **חֶטָּא** *Khét*; **הֶבִּיאַ** *Hēví*, where the א is in each case said to be *otiose*.

38. A vowel, however, may precede, which is not homogeneous with such consonant; this will happen only in the cases of ו and י, and then a diphthongal sound will be formed, as *ai*, in **אֲדֹנָי** *Ādōnái* or *Ādōnáy*; *oi*, in **גֹּי** *Goi* or *Goy*; *ui*, in **גָּלְוִי** *Gā-lúi* or *Gālúy*. Other diphthongs may be formed; but more do not occur in Hebrew.—It must be remembered, however, that when any of these letters happens also to have a vowel of its own, i. e. following it, it will not be quiescent.

39. There are, moreover, a few instances in which two such letters may be found following a vowel, which is homogeneous with neither of them, as **אֵלִי**, **עֲלִי**, and the like; in which, according to analogy, י should form the diphthong *ai* or *ay*, and the last letter ו be considered either as a consonant, or as combining with the foregoing in a kind of triphthong, as *Ē-laiw*, or *Ē-laiu*, *Hā-laiw*, or *Hā-laiu*, but, generally, the י is in these cases considered as quiescent,* and the following ו read as the consonant *v*, or *w*, as *Ē-lav*, or *Ē-law*, and so on. Indeed, in the case of the diphthong, it is of little consequence whether we consider the concluding letter as a vowel or a consonant, i. e. whether we sound י as *i*, or *y*, ו as *w*, or *v*.

* It seems to be a general rule, that when a final (:) *Sheva*, either expressed or understood, comes under י or ו, the diphthongal sound takes place: in other cases these consonants become *quiescent*, as in **אֵלִי** or **עֲלִי**, where it would be contrary to usage to supply a *Sheva* (:) under the י, as **אֵלִי** and **עֲלִי**.

On SHEVA and its SUBSTITUTES.

40. *Shěvá* (:) has two situations, one at the beginning of a syllable, the other at its ending. *At the beginning of a syllable*, (where it may be said to be *initial*;) it is, from the necessity of the case, pronounced like a very short *e*, as mentioned in the Table (Art. 29.). The only question, then, which can arise here will be, How is it to be known when this mark begins, or concludes, a syllable? The answer is: Whenever it is found at the beginning of a word, it must necessarily be considered as ^{beginning of the first} (*commencing the*) syllable; and, consequently, must be pronounced as a short vowel, otherwise the consonant, under which it is placed, cannot be uttered at all: as in the word בְּרִית *Běrá-ith*. The same holds good, whenever it follows a perfect vowel, unaccompanied by a tone-accent; because, as that vowel must conclude the preceding syllable, the consonant, under which this ^{sheva} mark is found, must necessarily commence the next. In this case, therefore, as before, it must be enounced as a very short vowel, as in the word חֵתָּה *Hā-yěthá*; here too, it will be termed *initial*, because it commences the syllable.

41. When, however, *Shěvá* (:) commences a word, (and must therefore be audible,) but is, ^{by accident} *by accident*, preceded by some particle with an *imperfect* vowel, it will become *final*; e. g. גְּבוּל *Gěvúl*, a boundary; prefixing ל for לָ, we shall have לְגְבוּל *Lig-vúl*, not *Ligě-vúl*.

42. In the next place, whenever the mark (:) *Shěvá* follows an *imperfect* vowel, having no tone-accent, either expressed or implied, the consonant under which it is found must be taken as the *last* of the syllable. In this case, therefore, *Shěvá* (:) will have no sound, and may be said to be *final* or *quiescent*: e. g. קַמְתֶּם *Kam-tém*, not *Kamě-tém*.

43. To these rules, however, there are two exceptions of very extensive application; and these arise from the introduction of an accent. For, as it has already been remarked (Art. 33.), the operation of an accent will generally give to a *perfect* vowel the character of an *imperfect* one, and *vice versa*. In these cases, therefore, *Shěvá* (:) may be *final* after a perfect vowel, and *initial* after an imperfect one: e. g. of the first case, בְּחֵרָה *Bā-khár-tā*, 1 Kings iii. 8, תְּגִלָּנָה *Tā-gél-nā*, Ps. li. 10; and of the second, וַיֵּהִי *Vā-yěhí*, &c. When, however, such accent is purely euphonic, of which more hereafter, this does not *always* take place; as מַחְבֵּרָתוֹ *Makh-bar-tó*, Exod. xxxix. 20, &c.*

44. *Shěvá* is rarely written at the end of a word. The reason probably is, that, as no vowel usually follows the last letter of Hebrew words, it would be superfluous to express *Shěvá* in order to shew this: the mark is consequently omitted. In one case, however, in which the preceding consonant has also a *final Shěvá*, it seems to have been added to shew, that no vowel has been omitted through negligence; as in the word קָמַת *kamt*, &c., to distinguish it from קָמַת, &c. It is also found in the letter ך, but this may be considered as a part of the letter.

* The instances occurring of this kind are numerous: as הַיְתָה *Hā-yěthá*, Gen. i. 2; ib., ver. 7, הָרָהֵל *Hā-rā-kíah*; תְּרָהָה *Thē-rā-ē*, ib., ver. 9. So also תִּדְשֵׁא *Tad-shē*, ver. 11, and מְרַחֶמֶת in ver. 2. In some of which cases, the accent seems not to interfere with the syllabication. So likewise in many cases, wherein the accent marks the tone syllable, and in which there is no euphonic one; as Gen. i. 2, בֹּהֵי *Vó-hū*, חֶשֶׁק *Khó-shek*, ib., ver. 3, וַיֵּאמֶר *Vai-yó-mer*, &c. The word תְּהִי *Thó-hū*, ib., ver. 2, seems to present two accentuations, viz. one with the emphasis on the *penultima*, the other on the *ultima*. These apparent anomalies, however, arise from the operation of other considerations connected either with Euphony, the Etymology, or the Syntax, or from the mistakes of the copyists.

45. A part of one of the substitutes of *Shěvá* is occasionally found under the last letter of a word; but this happens only when such letter is one of the gutturals, א, ע, or ה, with *Mappík*. The reason of this substitution seems to be, that, as these letters will not admit of the rapidity of utterance which the other consonants will, this vowel, or substitute, is added for the purpose of affording due time for their enunciation; but here the (:) is dropped, as before, and the mark (-) only remains. This mark, termed *Furtive Páthakh*, is, however, not to be pronounced after, but before, the letter under which it is placed, as מָשִׁיחַ *Mā-shúākh*, not *Mā-shí-khā*, *Messiah*, or *Anointed*. The same is the case when such guttural letter is followed by any other consonant having a point, or *Dāgēsh*, within it, accompanied also by *Shěvá*; as, מָשִׁיחַת *Pā-shúāht*, הִגָּעַת *Hig-gáūht*; not *Pā-sháhāt*, &c.

46. Those marks, which have been termed "the Substitutes of *Shěvá*," supply, as it has already been intimated, the place of *Shěvá*, with one or other of the guttural letters א, ה, ח, or ע, for the reason just given with reference to the *Furtive Páthakh*. In many cases, therefore, in which analogy would require the insertion of an *initial Shěvá* (:), upon the occurrence of one or other of the gutturals, some one of these substitutes will take its place. If a vowel immediately precede, the substitute will be that which is homogeneous with it: i. e. if (-) precede, (-:) will be the substitute; if (·), (·:); if (·) o, then (·:) will be the substitute. When no such vowel precedes, the substitute most congenial with such guttural, or with the analogy of the word, will be preferred. In the first case, א will mostly take (-:), occasionally (·:); ח (·:), rarely (-:); ח or ע (-:), rarely (·:); (·:) is seldom used, unless (·) *Khātúph*, i. e. o, precedes, or unless it stands in the place of a י *Khōlém*, which has

been rejected. In these last cases, however, usage alone can be relied on.

On the Points DAGESH and MAPPIK.

47. Some notice has already been taken of *Dāgēsh* (Articles 10, 11, 12, 31.); we now have to shew what its

1. offices are. 1st. It will double any letter, which is from
2. its situation capable of being doubled; and, 2dly, it will
3. deprive the letters בִּנְדָּבָת of their aspiration. In the
1. first case, whenever any consonant has this point inscribed, and is, at the same time, both preceded and followed by a vowel, or is preceded by a vowel, and has also a *Shēvā*, such consonant is to be read as two, e. g. לִמֶּד *Limméd*, or לִמְדִּי *Limmēdí*. But, if such consonant is not so preceded, &c., it cannot be doubled; and in that case, it is
2. found only in the letters בִּנְדָּבָת, inscribed merely for the purpose of taking away their aspiration, as already noticed. Now, this last mostly takes place when such letter commences a syllable, as כֶּף *Caph*, בֶּן *Ben*, &c.; in some instances when it ends it, as קָמֶת *kamt*. It must also be remembered, that whenever any one of these letters is in a situation to be doubled, the aspiration will also be taken away by the influence of this point, e. g. כִּפֶּר *Kippér*, not *kiphphér*.

48. In the first of these cases, this mark has been termed *Dāgēsh forte*, in the second *Dāgēsh lene*; terms, it must be confessed, ill chosen to designate the offices just described. I should prefer terming it *Dāgēsh* in every case, its situation being always sufficient to determine its powers, according to our rule.

49. *Mappík* is a single point (like *Dāgēsh*) inscribed in the letter ה only, thus הֿ. Its office is to shew, that this letter, when so marked, retains its power as a consonant, and is to be treated as such, both in the pronunciation

and etymology. The Jews consider it also as extending to the letter י, as in יְהוּדִיָּה *Yěhū-diy-yá*; but this is a useless distinction.

On the Mark רָפֶה RA-PHE.

50. Formerly when *Dāgēsh* was not found in any of the בְּנִדְבֵּת letters, a mark called רָפֶה *Rā-phé*, was placed above it, in order to shew that the point had not been omitted by mistake. With the ancient Syrians this was nothing more than a point made with red ink. The Hebrews probably wrote it in the same way: but, as this point might be mistaken for the vowel *Khōlém*, when printed, or, for one of the accents, the form of it was altered for a short line thus (-), which is still found in the Hebrew manuscripts,* though very rarely in the printed books.

51. Other points are sometimes found placed over certain words in the Hebrew Bible, the use of which is now unknown. The accounts given of these by the Rabbins may be seen in Buxtorf's *Thesaurus Grammaticus*, lib. i. cap. v. art. 6, which need not be detailed here.

52. It will be seen by recurring to the table of vowels (Art. 29.), that *Khōlém* is given with a ו *Vaw* for its fulcrum, thus ו̇. The *Vaw*, however, is frequently left out. But, as the letters ש̇ *Sín* and שׁ *Shín* are also written with a point on the left or right side, respectively, a question may arise, as to how the *Khōlém* is to be represented in the case of its following ש̇, or preceding שׁ. The answer is: Supposing any consonant to follow ש̇ *Sín*, and this ש̇ to have no other vowel-mark, then will its own diacritical point also stand for *Khōlém*; as שְׁנֶה *Sō-né*. In every other case, ש̇ will be merely the consonant *s*, as given in the Table (Art. 4.). In the next place, with respect to שׁ *Shín*: Supposing any consonant to precede שׁ *Shín*, having neither Vowel-mark nor *Shēva*,

* And in these it is sometimes put over a letter requiring *Dāgēsh forte* by analogy, also over ש and נ when quiescent.

then will the diacritical point of ש Shin stand also for *Khōlēm*, thus, שׁ Bósh. But, if the preceding letter have a Vowel or *Shěvá*, ש Shin will be used merely as directed in the table of consonants. This expedient has been resorted to, in order to avoid the inconvenience of marking these points twice over, which must otherwise have taken place.

53. It will also be seen in the table of the vowels, that the letter י Yod has been placed above the point (·) then called *Khīrīk Gādōl*, in order to shew that it is a *perfect vowel*. This י Yod, however, is frequently omitted; and, when that is the case, an accent, as it will be seen hereafter, is mostly added to make the distinction. But, as this accent is also sometimes omitted, analogy will then be the only criterion by which the distinction can be known.

54. The learner will also perceive, that *Kāméts*, and *Kāméts Khātúph*, have the same form, viz. (τ). How then, it may be asked, are they to be distinguished? I answer; Whenever any consonant follows the mark (τ) having also a vowel of its own, it will be seen, that (τ) must make a *complete syllable*; and must therefore be the vowel *Kāméts*, as in the word רָפָה *Rā-phé*. For here, as פ begins the following syllable, the ר with (τ) must necessarily constitute the preceding one: (τ) therefore will here be the perfect vowel *Kāméts*. In the next place, (τ) found under any one of the letters וכלב (Art. 27.) at the beginning of a word, will be *Kāméts*; because, in this case, a contraction must have taken place; as, בָּחֲלִי *Bā-khōlī*, for בְּחֲלִי, the (τ) here being compensative of (-). So in בָּאֲחֻזִּי *Bā-ō-hol-ká*, for בְּאֲחֻזִּי. These cases will be explained hereafter.

55. The following are the exceptions: 1. Should (τ) 1. *Khātúph Kāméts* follow *ו* or a (τ) which has arisen
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out of (τ) by the operation of a rule hereafter to be given, then will (τ) be *Kāméts Khātúph*, and must be read as *o*, although an accent accompany it; as, פֶּעֶלֶךְ *Pō-höl-ká*, in which case the (τ) *Khātúph* being sustained by an accent, becomes equal to the perfect vowel (י), And, 2dly, when any consonant following (τ) has no vowel, and the syllable is also without an accent, (τ) will then be *Kāméts Khātúph*; as, חֹכְמָה *Khok-má*, רוֹנִי *Ron-nú*, יִבְכֶּה *Ik-botz*, &c.

56. As to the names of the vowels, &c., they are generally Chaldee or Syriac, whence some have argued that their invention is modern.* But, as this will involve questions of no importance to the learner, nothing need be said on the subject here.

57. Whether the pronunciation here ascribed to the different consonants and vowels was that in use in ancient times, it is impossible now to say: nor is it of much importance either to the learner or the critic. That the approximation is near, there cannot be much doubt; and, that the system is generally the same, is, perhaps, sufficiently certain. But, as the Jews differ in their pronunciation in different countries, we have here taken that of the Portuguese Jews, as nearly as it could be obtained, which is generally allowed to be the best.

* The heads of the arguments urged on this question may be seen in the *Institutiones Ling. Heb.* by Schultens, p. 53, &c., or in the *Arcanum punctuationis revelatum*, by Capell, &c. Various hypotheses have been offered on the names of the letters: one of the latest, and perhaps most improbable, is, that, as they occasionally present forms not in use in the Hebrew, they must therefore have been taken from some more ancient form of the language!

LECTURE II.

ON THE HEBREW ACCENTS, &c. *145. + 378*

58. HAVING given tables of the Hebrew consonants and vowels, with some explanations and rules as to their powers and use, we now come to consider the accents, and to give a table exhibiting their forms, situations, and names, to be followed, as before, with some observations on their nature and application. The following table given by Alting and adopted by Schultens and Gesenius, has been chosen as sufficiently extensive and explicit for our present purpose. The word here taken for the purpose of exhibiting the situation, &c. of accents, is cited from Isaiah lvii. 18, and signifies, with its affixes, "And I will heal him." The distinctive powers which these accents are believed to possess, will be considered hereafter.

59. The Hebrew accents are found placed below, above, or on a level with, the line of the consonants. Those which are found below, are twelve in number: their situations, forms, and names, are as follows:—

No.	Sit. and Form.	Name.	
1.	וְאֶרְפָּאֵהוּ	סִלּוּק or סְלוּק	<i>Sillūk.</i>
2.	וְאֶרְפָּאֵהוּ	אַתְנַח	<i>Athnākh.</i>
3.	וְאֶרְפָּאֵהוּ	טִפְחָא	<i>Tiphkhā.</i>
4.	וְאֶרְפָּאֵהוּ	Do. anterior.*	
5.	וְאֶרְפָּאֵהוּ	תְּעוּר	<i>Tēvūr.</i>
6.	וְאֶרְפָּאֵהוּ	יְתִיב	<i>Yēthīv.</i>
7.	וְאֶרְפָּאֵהוּ	מוֹנַח	<i>Mūnākh.</i>
8.	וְאֶרְפָּאֵהוּ	מַהֲפֵךְ	<i>Mahpāk.</i>

* Used in the poetical books only.

<i>acc. - f. acc. - b.</i>	No.	Sit. and Form.	Name.
4	9.	וְאֶרְפָּאֵהוּ	יֶרַח <i>Yérakh.</i>
5	10.	וְאֶרְפָּאֵהוּ	מֶרְכָּא <i>Mercá.</i>
6	11.	וְאֶרְפָּאֵהוּ	Do. כְּפֹלָה <i>Id. doubled</i>
5	12.	וְאֶרְפָּאֵהוּ	דָּרְגָּא <i>Dargá.</i>

Those which are placed above the line of consonants, are eighteen in number. Their names, forms, and situations, are as follows:—

<i>acc. - b.</i>	No.	Sit. and Form.	Name.
1	1.	וְאֶרְפָּאֵהוּ	רְבִיעַ <i>Rēvīdāh.</i>
2	2.	וְאֶרְפָּאֵהוּ	<i>Id. with</i> גֶּרֶשׁ <i>Gēresh in the poetical books.</i>
3	3.	וְאֶרְפָּאֵהוּ	זָקֵף קָטוֹן <i>Zākēf Kātón.</i>
4	4.	וְאֶרְפָּאֵהוּ	זָקֵף גָּדוֹל <i>Zākēf Gādól.</i>
5	5.	וְאֶרְפָּאֵהוּ	סְגֹלְתָא <i>Sēgoltá.</i>
6	6.	וְאֶרְפָּאֵהוּ	פַּשְׁטָא <i>Pashtá.</i>
7	7.	וְאֶרְפָּאֵהוּ	שַׁלְשֵׁלֶת <i>Shalshēleth.</i>
8	8.	וְאֶרְפָּאֵהוּ	זָרְקָא <i>Zarká.</i>
9	9.	וְאֶרְפָּאֵהוּ	זָרְקָא <i>Zarká anterior.</i>
10	10.	וְאֶרְפָּאֵהוּ	פָּזֶר <i>Pāzér.</i>
11	11.	וְאֶרְפָּאֵהוּ	גֶּרֶשׁ <i>Gēresh.</i>
12	12.	וְאֶרְפָּאֵהוּ	גֶּרֶשִׁים <i>Id. doubled.</i>
13	13.	וְאֶרְפָּאֵהוּ	קֶרְנִי פָּרָה <i>Karné Phārā.</i>
14	14.	וְאֶרְפָּאֵהוּ	תְּלִישָׁא גְּדוֹלָה <i>Tēlishá Gēdōlá.</i>
15	15.	וְאֶרְפָּאֵהוּ	תְּלִישָׁא קֶטַנָּה <i>Tēlishá Kētanná.</i>
16	16.	וְאֶרְפָּאֵהוּ	קַדְמָא <i>Kadmá.</i>
17	17.	וְאֶרְפָּאֵהוּ	מוֹנַח <i>Mūnách superior.</i>
18	18.	וְאֶרְפָּאֵהוּ	מַהֲפָק <i>Mahpák superior.</i>

Zarká anterior, and the two last, are found thus in the poetical books only.

The accents, written both above and below the line at

the same time are four: their names, forms, and situations, are as follows:—

No.	Sit. and Form.	Name.
1.	וְאֶרְפָּאָהוּ	<i>Mahpák with Mercá.</i>
2.	וְאֶרְפָּאָהוּ	<i>Zarká with Mercá.</i>
3.	וְאֶרְפָּאָהוּ	<i>Zarká with Mahpák.</i>
4.	וְאֶרְפָּאָהוּ	<i>Mūnák with Mahpák.</i>

One only is found in the same line with the consonants.

וְאֶרְפָּאָהוּ לְגַרְמֵי *Legarmé*, or פְּסִיק *Pēsík*,
according to its situation.

It should be observed that, as several of these accents have the same form, they can be distinguished by their positions only. The best way to get acquainted with them is, to write them over a few times, first with, and then without, the tables.*

60. These marks are divided, with respect to their offices, into *Tonic*, and *Euphonic*, accents.

61. The tonic accent, however situated, can affect only the ultimate or penultimate syllable of any word, which

* Various offices have been ascribed to these accents. By some they are thought to have been attached to the sacred text, in order to regulate the tone of voice, either in reading or chanting. Others have supposed them to have been affixed for the purpose of dividing it into its several members, as verses, the larger and smaller members of sentences, &c., and to point out the different dependence which these parts exhibit on one another. Others, again, have assigned to them emphasis, parenthesis, parallelism, &c., while others have given them all these offices together. Some, again, have supposed them to be of divine, others of human, origin. In the present work we shall consider their application to the text, as the best grammarians usually have done, viz., as intended to divide the context into its different members, and to determine (for the most part) the tone-accent of the words in which they are found. As to their authority, we cannot allow it to be divine, until better proofs than any hitherto offered shall have been given on that point. As coming from men, who had perhaps made the Hebrew Bible the study of their lives, they are valuable. They may, nevertheless, be rejected, whenever a more convenient division can be discovered.

it does by directing the accentuation to be placed on ^{either of these two} ~~that~~ syllables. When this accent is found on any other syllable, the tone-accentuation of such word can be known only from its analogy. In other cases, the accent will point it out.

62. When a word happens to have more than one tonic accent, and both are the same, the first will govern the accentuation; as, תָּהוּ *Thó-hū*: but, when they are not the same, the last will have it; e. g. וּלְמוֹעֲדִים *Ū-lēmō-ădīm*.

63. Generally, all words either being, or terminating in the form of, *Segolates* (to be considered hereafter), will have the accentuation on the penultimate syllable: all others on the ultimate.

64. The Euphonic accent supplies a sort of secondary Euphonic accentuation to the syllable on which it is found, which ^{never on a} can never be the ultimate of any word; ^{nor penul} nor even the penultimate of those having the Segolate form.

65. Of this accent, modern grammarians count two sorts, *Métheḡ* מֶתֶּהֱג, and *Makkáph* מַכְּקָפ. The former of these has the same form with Sillúk (◌); but, as it can ^{as to Segolates} never hold the same situation, the distinction is easily made. The latter takes the form of our hyphen; as in אֶת-קֹל *Eth-kól*, and generally deprives the preceding word of its tone-accent. In neither case is their insertion always solitary; for, several *Métheḡs* are sometimes found in the same word, and several words are occasionally connected by the operation of *Makkáph*. Particular rules for their insertion will be given hereafter.

66. One mark more it may suffice to notice here, and that is, a small circle sometimes found over a word in the Hebrew context; thus, כִּתְּבָה. The word over which this mark is found is said to be כִּתְּבָה *Kéthiv*, or *written*; and the mark itself is intended to direct the attention of the reader to some note to be found either in the

margin, or at the foot of the page. For the most part, it directs the reader to a various reading, on the right side of which we find the word קֶרִי *Kěri*, meaning either *reading* or *read*.* The readings thus pointed out in the Hebrew Bible amount to about 1000, and are generally preferred to those found in the text. The far greater part of them has been found by Kennicott and De Rossi in the MSS. which they collated.†

67. Having thus far explained the powers of the several consonants, vowels, accents, &c., and given some rules on the subject of their combination, we now proceed to examine a portion or two of the Hebrew text, in exemplification of what has been said. The passage we shall first take is, Zephaniah iii. 8, in which we have all the letters of the Alphabet with most of the vowels and other marks. In reading this, we would advise the learner to mark each syllable distinctly with a slight pause, and to continue this practice until he is perfectly familiar with all the consonants, vowels, &c.

⁸ לְעַד <i>lēhād</i>	⁷ קוּמִי <i>Kū-mi</i>	⁶ לְיוֹם <i>lēyóm</i>	⁵ נְאֻם־יְהוָה <i>Yēhō-vá†—něum</i>	³ לִי־כַח־קוּ <i>li—khak—kū</i>	¹ לָכֵן <i>Lā-kén.</i>
¹⁵ לִשְׂפּוֹךְ <i>lish-pók</i>	¹⁴ מַמְלָכוֹת <i>mam-lā-kóth</i>	¹³ לְקַבְּצֵי <i>lēkov-tsí</i>	¹² גּוֹיִם <i>gō-ím</i>	¹¹ לְאֶסֶף <i>lē-ēsóph</i>	¹⁰ מִשְׁפָּטֵי <i>Mish-pā-ti</i>
²³ קִנְאָתִי <i>kin-ā-thí</i>	²² בְּאֵשׁ <i>běesh</i>	²¹ כִּי <i>kí</i>	²⁰ אֲפִי <i>ap-pí</i>	¹⁹ חֲרוֹן <i>khārón</i>	¹⁸ כֹּל <i>kól</i>
				¹⁷ זַעֲמִי <i>zah-mí</i>	¹⁶ עֲלֵיהֶם <i>hālē-hém</i>
				²⁶ כָּל־הָאָרֶץ <i>hā-á-rets—kol</i>	²⁵ תֵּאָכֵל <i>tē-ā-kél</i>

* For an explanation of these Masoretic marks, the Tiberias of Buxtorfius should be consulted.

† Kennicott's *Dissertatio Generalis*, § 39. De Rossi *Proleg.* § xxxix.

‡ This word is pronounced אֲדֹנָי *Ādō-nái* by the Jews, whenever it is found as pointed above: but, when it precedes the word אֱלֹהִים in the text, it then takes the points of the word אֱלֹהִים *Ēlōhím*, thus יְהוָה, and is then pronounced *Ēlōhím*. This is a mere Jewish superstition, derived from a considerable antiquity; it having been their opinion, that this name ought to be pronounced by none except the High Priest, and by him only once in the year.

The learner will recollect that he is to read, beginning at the right, and proceeding towards the left, hand (Art. 3.); and that the consonants must precede the vowels (Art. 31.). The numerals are added to shew the order of the words. Let us now proceed to analyse the syllables, &c. *which are the 100 points of the 100*

In No. 1, we have *Lamed* with *Kāmets*, making the open syllable *Lā*. After this we have *Caph* with *Tsērē*, followed by *Nún*, making the syllable *kén*. Here, according to our system of syllabication, we should have had some imperfect vowel under the *Caph* (Art. 33.), which would have been sufficient to complete this syllable; but the accent *Mahpák* being added, the anomaly is corrected (ib.). *(∵ accent makes long vowel short, &c. &c.)*

No. 2. *Khéth* with *Pathákh*, followed by *Caph* with the point *Dāgēsh* inscribed: and, as a vowel follows this letter, it must be doubled, the point is, therefore, *Dāgēsh forte* (Art. 47.). The first syllable, consequently, is *khak*, the second is *kú*, and this is composed of the second *Caph*, and the vowel *Shūrēk*. We next have the mark called *Makkáph*, which is used to connect numbers 2 and 3 together, like our hyphen (Art. 65.). *(wh. carries accent to ult. syll.)*

No. 3. *Lamed* with *Khīrīk* followed by *Yód*, making the open syllable *lī*; to this is added the tonic accent *Pashtá*, which may be represented by *lí*.

No. 4. we have *Nún* with *Shēvā*. In this case *Shēvā* is very slightly pronounced (Art. 40.), but it is ~~not~~ reckoned as a ^{half} syllable. In the next place we have *Álef* with *Kibbúts* followed by *Mem*. This ^{other half} syllable, therefore, must be pronounced *úm*, in which *ŭ* has the sound of *oo* in *good*. The whole ^{syllable} word will then be *něúm*, in which the *ě* will be passed over as rapidly as possible. We then have the mark *Makkáph*, as before.

No. 5. is the word *Jehovah*, pronounced *Yěhō-vá*.

Here *Shěvá* is passed over rapidly as before. The point over the left limb of *Hé* is the vowel *Khōlém* (Art. 52.); and, as the *Vaw* following has a vowel of its own, it is not quiescent in the preceding vowel *Khōlém*, which it otherwise would be (Art. 37.). The first syllable, therefore, including the *Shěvá*, will be *Yěhō*, the next *Vá*, in which the terminating ם will be quiescent in the preceding *Kāméts*. Over the *Vaw* commencing this last syllable, we have the accent⁽²⁾ *Zūképh Kāton*. In no respect, therefore, can the mark (׃) under this *Vaw* be a *Kāméts Khātúph*. (Art. 54.).

Nothing now occurs worth remark till we come to No. 11. In the word לֶעֶסוֹפִי *Lē-ěsoph*, then, the first syllable consists of *Lāméd* with *Sēgól*, accompanied by an Euphonic accent (Art. 65.) called *Métheḡ*,⁽¹⁾ making a complete syllable (Art. 33.). This syllable, therefore, is open *Lē*. The *Alef* following, with *Khātéph Sēgól* which is a substitute of *Shěvá* (Art. 46.), does not constitute a syllable; and, therefore, it is passed over as rapidly as convenient, in connection with the following syllable *Sóph*, which has the tonic accent⁽¹⁾ *Pashtá* (Art. 59.).

No. 12. The first syllable consists of *Gīmél* with (י) *Khōlém* (Art. 29.). The next syllable is commenced by *Yód*, with *Khírík* following, and which, by analogy, should be followed by another *Yód*, as יִי *Yím*, or *ím* (Art. 15.): but the second *Yód* is frequently omitted, as will be seen hereafter. *Khírík* thus situated is nevertheless a perfect vowel: and, as the syllable also ends with a consonant, the accent⁽¹⁾ *Géresh* is added to rectify the syllabication (Art. 33.).

No. 13. לֶקֶץ. Here the first letter has an *Initial Shěvá*, which will therefore be passed over rapidly. In the next place we have ק *Koph*, followed by (׃), i. e. either

Kāméts or *Kāméts Khātúph*. It cannot be *Kāméts*, because it precedes a consonant which has no vowel of its own, and is accompanied by no accent, (Art. 54.) The first syllable, therefore, will be *Lěkov*, and the last, *tsí*, which need not be further explained.

On No. 14. it will be necessary only to remark, that the point placed over the middle of the letter כ is the accent (¹) *Réviáh*, not the vowel *Khōlém*, which however follows that letter. A recurrence to the tables will always be sufficient to shew, that this accent is placed over the middle of the consonant, *Khōlém* always on the one side.

No. 19. forms one syllable only: the *Khātéph Páthakh* (·) found under the ח *Khéth*, being one of the substitutes of *Shervá*, is not counted in the syllabication. (· is a substitute, i)

68. The names of the different accents will be found by turning to the table (Art. 59.), with which the Learner will do well to make himself familiar: otherwise, he will occasionally confound them with the vowels, and, in many instances, be unable to determine whether *Shervá* begins, or ends a syllable, or whether the mark (·) be *Kāméts*, or *Kāméts Khātúph*. We shall subjoin a passage, for the sake of practice, in which the greater part of the accents is found, with the syllables in Roman letters, as in the last, in order to facilitate the reading.

Revised script. Accents. & points

2 KINGS I. 6.

וַיֹּאמְרוּ	אֵלָיו	אִישׁ	עָלָה	לְקִרְאָתָנוּ	וַיֹּאמֶר	אֵלֵינוּ
Vai-yō mērū	ē-lāw	ish	hā-lá	lik-rā-thē-nū	vai-yó-mer	ē-lē-nū
לָבוּ	שׁוּבוּ	אֶל-הַמֶּלֶךְ	אֲשֶׁר-שָׁלַח	אֵתְכֶם	וּדְבַרְתֶּם	
lěkú	shū-vú	el-ham-mē-lek-el	ash-shā-lákh---	eth-kém	vēdib-bar-tém	
אֵלָיו	כֹּה	אָמַר	יְהוָה	הַמִּבְרָא	בְּיִשְׂרָאֵל	אֵתָהּ
ē-lāw	kó	ā-mār	Yēhō-vá	hāmib-bēlī	bēis-rā-él	at-tú
				ēlō-hím---ēn		

לֵכֶן	עָקְרוֹן	אֱלֹהֵי	זָבוּב	בְּבַעַל	לִדְרוֹשׁ	שְׁלַח
<i>lā-kén</i>	<i>hek-rón</i>	<i>ēlō-hé</i>	<i>zēvuv</i>	<i>bēvā-hal</i>	<i>lid-rósh</i>	<i>shō-léakh</i>
בִּימֹת	מִמֶּנָּה	לֹא-חֲרַד	נֶשֶׁם	אֲשֶׁר-עָלִיתָ	הַמִּטָּה	תַּמּוּת
<i>móth-kī</i>	<i>mim-mén-nā</i>	<i>thē-éd-lō</i>	<i>shshám</i>	<i>hā-lī-thā-āsher</i>	<i>ham-mit-tā</i>	<i>tā-múth</i>

69. It will be unnecessary to point out the names of the different vowels and accents found in this extract, as the Learner will easily find them by recurring to the tables. It may be necessary however to remark, that the accent found between the third and fourth words is termed *Lēgarmé*, not *Pēsík*. The distinction consists in this: that when the accent *Mūnách* precedes the mark () it is then termed *Lēgarmé*. When any other accent precedes, it is termed *Pēsík*. In the word לֵכֶן too, the accent is found over the ל, while the accented syllable is the following one כֶּן: but this accent, viz., *Tēlīshá gēdōlá*, is always found on the first letter, see the Table, while the accentuation is regulated by the analogy (Art. 61.) As the word נֶשֶׁם commences with *Dāgēsh* in the ש, the vowel (ר) terminating the preceding word is so connected with it, as to enable the reader to pronounce it as two, as in *shshám* (Art. 47.).

70. The Learner cannot now do better than to take a Hebrew Bible, and transcribe a chapter or more at a time, in Roman letters, divided into syllables as given above; and this he should continue to do until he is quite familiar with the letters, vowels, accents, and syllables. After this he may read, which he had better do, aloud, until he finds no difficulty in enouncing every word fully and correctly. A little perseverance will accomplish this, which is perhaps the greatest difficulty he will have to encounter: and, when he has succeeded, he will find his progress both easy and delightful.

LECTURE III.

ON THE GENERAL PRINCIPLES WHICH PREVAIL IN REGULATING
THE ETYMOLOGY OF THE HEBREW LANGUAGE.

71. IT is well known that changes take place in the consonants and vowels of all languages, which can be accounted for on no other principles than those of euphony. Certain vowels and consonants would, in some situations, introduce sounds so difficult of utterance and so grating to the ear, that conversation would become painful both to the speaker and hearer. In order to avoid these, certain changes are found to take place in the constitution of words, which at first sight appear to be anomalous, and which give great trouble to the learner until the laws by which they are regulated are understood. In no language is this more apparent than in the Hebrew and its dialects, particularly the Arabic. In the Sanscrit it prevails in a much greater degree, and is found in its descendant the Greek to give more trouble to the learner than any thing else brought under his observation. It is our intention to commence our investigation of the principles of the Hebrew language, by detailing the rules by which these apparent anomalies are regulated, for the purpose of enabling the learner to account for the different forms of words as they occur. Because, until he has some knowledge of this subject, he will meet with scarcely any thing but difficulty; and may, after a study of some years, be induced, as many have been, to confess that there is nothing certain in this language.

72. It has been remarked (Art. 36, &c.), that the letters contained in the technical word לִשָּׁנָה, will occasionally lose their power as consonants, or become quiescent in the sound of the preceding

*Euphonic
Changes*

*regulated
by Law*

לִשָּׁנָה

vowel, so that the pronunciation of the word will continue the same whether these letters be written or not: and, the consequence is, they are often omitted; as, פִּקֹּד for פִּוֶּקֶד *visitor*, דְּבָרִים for דְּבָרִים *words*, אֹתֹת for אוֹתוֹת *signs*, שָׁנָה for שְׁנָת *elevation*, הִנְשָׁאָה for הִנְשָׁאָה *they (fem.) approach*, מַה־לָּכֶם for מַה־לָּכֶם *what (is it) to you?* יָדַעְתִּי for יָדַעְתִּי *I have known*, &c. And, *vice versa*, these letters will occasionally be inserted when the analogy does not require them: as פִּקֹּד for פִּקֹּד *visiting*, קָאָם for קָאָם *stood*,* &c.

73. Hence, when *Shěvâ* (:), or one of its substitutes, happens to be *initial*, and to precede one of the letters אֶהְיֶה, a contraction generally takes place, by which both (:) and the אֶהְיֶה letter is rejected, and the following vowel ^{is shifted forward} drawn back to the place of the rejected *Shěvâ*; e. g. שָׁנָה for שְׁנָת, אֶמֶר for אֶמֶר, בִּבְיָתָא for בִּבְיָתָא, יִפְקֹד for יִפְקֹד, יִהְיֶה for יִהְיֶה, חָקָה for חָקָה, פִּי for פִּי, בְּתִיקָה for בְּתִיקָה, יָמִים for יָמִים (pl. of יוֹם *day*), עָרִים for עָרִים (cities, pl. of עִיר), רִאשִׁים for רִאשִׁים (pl. of רֹאשׁ *head*, where, however, the ה is retained).

74. When any one of the letters אֶהְיֶה terminates a word, and has no vowel either preceding or following, it is often rejected: as, שָׁבִי for שָׁבִי *a captive*, גִּי for גִּי *a valley*, לִי for לִי *a line*, עֲדָה for עֲדָה *a precept*, עֲדָה for עֲדָה or עֲדָה (passing) *yet, ever, eternal*.

1. When these letters remain, they are said to be *otiose* (Art. 37.), and this may happen either in the middle or at the end of a word: as, הִבִּיאָה *thou broughtest*, גִּי *a valley*.

2. Hence it is, that ה standing as the third letter of a root, and losing its vowel, is rejected: as, יִגְלֶה for יִגְלֶה, originally יִגְלֶה *he reveals*, יִשְׁלֶה for יִשְׁלֶה, &c. This case is termed *Apocope*. The reason of it, as will be seen hereafter, is the removal of the accent.

75. Any one of the letters ה, ו, or י, when preceded and followed by a vowel, will occasionally be dropped: as, פִּקֹּדִיתָם for פִּקֹּדִיתָם *I visited them*; פִּקֹּדִיתָם for פִּקֹּדִיתָם *they visited them*; קָם for קָם *he stood*; קָן for קָן *he understood*; שָׁה for שָׁה *a lamb*, &c.

76. Either of the letters י or ו when initial,† (and ו generally

* Hence it is that the letters א ו י (for ה rarely occurs in such situation,) have been termed “*Matres lectionis*,” and supposed to have been used as vowels at some former period.

† Mr. Stuart has, after Gesenius, given יִד for יִד Jud. xix. 11; נִתְּנָה for נִתְּנָה 2 Sam. xxii. 41, &c.; שָׁב for שָׁב Jer. xlii. 10, as instances in which

when terminating a syllable (not the last) ^{in all this case} and having a *Shěvâ* (:), will be dropt: as, לָדַת for יָלַדַת *bearing a child*; יָדַעַת for יָדַעַת *knowledge*; יָנַשׁ for יָנַשׁ *approach*; יָנַשׁ for יָנַשׁ *he draws near*; יָנַקַד for יָנַקַד; יָנַקַד for יָנַקַד *anger*; יָנַקַת for יָנַקַת *truth*. In the latter case, when נ is dropt, the following letter will, when it can, be doubled by *Dāgēsh*, which may therefore be considered as compensative. ל likewise in the verb לָקַח, when it ought to take (:) *Shěvâ* by analogy, is dropt: as, לָקַח for לָקַח *take*.

1. The reason of these elisions seems to be, that as the ' would be enounced with some difficulty with an initial *Shěvâ*, and the נ in each case on account of its being a nasal, both have been neglected in writing.

77. When the last two letters of any root, and occasionally of derivatives, happen to be the same, one of them is usually dropt: as, סָבַח for סָבַח *he surrounded*; סָבַח for סָבַח *surrounding*; עָמַד for עָמַד *a people*; אָמַח for אָמַח *a mother*; which, however, will return (by *Dāgēsh*) when any augment is made: as, סָבַחוּ *they have surrounded*; עָמַדְי *my people*, &c. In this case the rejection has probably taken place, in order to avoid an ambiguity which might arise from the operation of a rule hereafter to be considered, by which the Learner or Reader may possibly misunderstand this for a reduplication, introduced for the sake of emphasis or the like.

78. Letters of the same organ are, on account of a similarity of sound prevailing among them, sometimes changed the one for the other: *e. g.*

1. Labials: בָּן, בָּב, or בָּה *the back*; מָרִיא or מָרִיא *fat*; מָלַט or מָלַט *he escaped*.

2. Palatals: סָבַח or סָבַח *he shut up*; רָבַל or רָבַל *he travelled*; כֹּבֵעַ or כֹּבֵעַ *a handle*.

3. Linguals: חָטַף or חָטַף *he robbed*.

4. Sibilants: עָלַז or עָלַז *he exulted*; זָעַק or זָעַק *he cried out*; שָׁחַק or שָׁחַק *he laughed*.

5. Gutturals: מָלַח or מָלַח *he was weak*; מָלַח or מָלַח *he was mournful*.

י or נ having a vowel, is dropt by the aphæresis. For my part, I doubt whether these are not rather infinitives than preterites; and if they are so, the elision comes under the above rule.

79. In a few instances, letters of different organs are changed one for another: as,

1. Sibilants for Linguals: ^אזַעַף or ^דזַעַף *he quenched*; ^אנָצַר or ^טנָצַר *he watched*; ^ופְּרוֹשׁ or ^ופְּרוֹת *a fir tree*; ^וחָרַשׁ or ^וחָרַת *he engraved*.

2. Liquids for one another: ^ולָחַץ or ^ונָחַץ *he oppressed*; ^והִצְהִיר *he caused to shine*; ^ושָׁמַן or ^ושָׁמַם *he opposed*; ^ומוֹט *tottering*; ^ועָבַר or ^ועָבַר *a proper name*. So ^ונְבוּכַדְרֶעֱצָר Nēvū-kadnētstsár, or ^ונְבוּכַדְרֶעֱצָר Nēvūkadrētstsár.

80. The ^ואֵהִי letters, considered either as consonants or quiescents, will occasionally be changed for one another: particularly, when the pronunciation of the word is not materially affected by the change: e. g. ^ופְּלוּאִים or ^ופְּלוּיִים *rags*; ^ודֹּעֵג or ^ודֹּעֵג *Dōég*, a proper name; ^והָלַךְ or ^ויָלַךְ *he went*; ^וקִרְחָא or ^וקִרְחָה *baldness*; ^ומִקְוָה or ^ומִקְוָה *a collection*; ^ורֹאשׁ or ^ורֹאשׁ *the head*; ^ורִאשׁוֹ or ^ורִאשׁוֹ *the first*; ^וגָּלָה *he revealed*, ^וגָּלָה, &c.

81. In like manner, ^ונ is occasionally found in the place of one or other of the ^ואֵהִי letters: as, ^ונָצַב for ^ויָצַב *he set up*; ^ונָאָה for ^ויָאָה *he was beautiful*. So in the Syriac, ^ונִקְטַל for ^ויִקְטַל *he kills*.

82. The letters of a syllable are sometimes transposed; as, ^ופָּסַל for ^וסָפַל *he was foolish*; ^ונָשַׁף for ^ופָּשַׁף *a lamb*; ^ונָשַׁף for ^ונָשַׁף *he breathed*; ^ופָּצַר for ^ופָּצַר *he broke out*; ^ונָאָה for ^ונָאָה *he sighed*; ^ונָאָה for ^ונָאָה *vallies*: and, in some cases, a letter is transposed to another syllable; as, ^ועָלָה for ^ועָלָה *wickedness*; ^ושָׁמְלָה for ^ושָׁמְלָה *a garment*.

1. These changes and transpositions (i. e. from Art. 78. to this place) do not otherwise affect the grammar of the language, than point out to the student what roots, &c., are said to be cognate; that is, are related to one another in their radical letters, and have the same, or very nearly the same, signification. The preceding, as well as the following, will affect the grammatical forms of words.

83. When the ^ות of the *Hithpāhél* species of conjugation will, by analogy, precede any of the Sibilant letters (Art. 23.) a transposition, and occasionally a change, of that letter will take place: e. g. In the first case, ^והִתְסַבֵּל for ^והִתְסַבֵּל *he loaded himself*; ^והִתְשַׁמֵּר for ^והִתְשַׁמֵּר *he caused to keep*. In the second: ^והִתְצַדֵּק for ^והִתְצַדֵּק *he justified*. In this case only, is the ^ות changed to ^וט.

1. But, when a letter of the same organ with ^ות (see Art. 23.) follows, both will coalesce by *Dāgēsh* placed in the radical

letter: e. g. הַדְּבַר for הַתְּדַבֵּר, root דָּבַר *he spoke*; הַטְּהַר for הַתְּטַהַר, root טָהַר *he was clean*; הַתְּמַמ for הַתְּמַמֵּם, root תָּמַם *he was complete*.

2. This coalescence, which has been termed *Assimilation*, is found very generally to prevail; but not without some exceptions which will be noticed hereafter.

3. In a few instances, this principle of assimilation is found to extend itself to other letters: e. g. הַזָּכִי for הַתְּזַכֵּי, root זָכָה *he was pure*; הַתְּפָּה for הַתְּפַּה, root פָּקַה *he covered*; הַתְּנַבָּא for הַתְּנַבֵּא, root נָבֵא *he declared*; הַתְּרוֹמֵם for הַתְּרוֹמֵם, root רוּם *exalting*; הַתְּשׁוּמֵם for הַתְּשׁוּמֵם, root שָׁמַם *he desolated*, &c.

84. Letters are sometimes added either for the purpose of facilitating the pronunciation, or, for modifying the signification of words: e. g. in the first case: הַתְּמִיּוֹל for הַתְּמִיּוֹל *yesterday*; הַתְּזִרָע for הַתְּזִרָע *the arm*.* In the second: הַתְּזִקֵּר for הַתְּזִקֵּר *most cruel*, from זָקַר *cruel*, &c. Of this kind are the paragogic letters, as well as those used in forming the different species of nouns, conjugations, &c., of which an account will be given hereafter. The first of these cases is termed *Prosthesis*; the second *Epenthesis*, *Paragoge*, *Hēēmanthi*, &c., according to their different offices and uses.

85. Letters are occasionally dropt, (Art. 72. 76.), so also ם, (and ך in the Syriac, Chaldaic, and Arabic,) terminating words in the plural number, when those words happen to be in the state of *definite construction*, of which more hereafter. ך likewise, in a very few instances at the end of proper names: as, מְגִדּוֹן for מְגִדּוֹן, for the reason given in Art. 76. 1.

On the Contractions which take place in the Vowels.

86. As it may occasionally happen, in combining the vowels with the consonants, that certain sounds may arise either disagreeable to the ear, difficult of utterance, or, from some reason or other generally avoided by the people speaking a given language; it is of importance to know, in what cases these difficulties are found to arise in the language before us, and how they are obviated.

87. Whenever any vowel not homogeneous with one of the letters 'or ך (Art. 38.) happens to precede such letter, a vowel will be formed from the combination, partaking of the sound of both.

* Of this sort are the words *stablish* and *establish*, *special* and *especial*, in English. So in the Greek στάχος ἄσταχος, νῆστις ἀνήστις, &c.

1. (-) *Páthakh* preceding ך will become ך̄ *Khôlêm*: e. g. מוֹת for מוֹת death; יוֹלֵד for יוֹלֵד (for יוֹלֵד, Art. 73.) he begets; יוֹשֵׁב for יוֹשֵׁב (for יוֹשֵׁב ib.) he causes to reside.*

2. *Vav* ך preceded by (ך) *Khâtúph*, (ך) *Kibbúts*, (ך) *Ségól*, or (ך) *Tséré*, will become ך̄: e. g. יוֹלֵד for יוֹלֵד, or יוֹלֵד (from יוֹלֵד יוֹלֵד, Art. 73.) he is begotten; קוֹם for קוֹם standing; מַלְכּוּת for מַלְכּוּת (probably for מַלְכּוּת, Art. 73. of מַלְכּוּת king, and הוּת or הוּת being, root הוּת was,) reigning, kingdom. So יִשְׁתַּחֲוֶה for יִשְׁתַּחֲוֶה, root שַׁחַה for שַׁחַה he was low; הָהוּ for הָהוּ emptiness; בָּהוּ for בָּהוּ inanity, &c.

3. In like manner, ך̄ preceded by (-) *Páthakh*, will become quiescent in (ך), the (-) disappearing: as, בֵּית for בֵּית a house; עֵין for עֵין an eye; גֵּיא, or by Art. 74, גֵּי for גֵּי a valley; תֵּיטֵב for תֵּיטֵב (for תֵּיטֵב or תֵּיטֵב, Art. 73.) it does well.

4. When the vowel (ך) or (ך) precedes ך̄, the contraction will take place in ך̄ perfect: e. g. בְּרִית for בְּרִית (formed perhaps from בְּרִית cutting, and הִית or הִית from the root הִית he was) a covenant; רֵאשִׁית for רֵאשִׁית beginning; אִישׁ for אִישׁ a man. So מְרִי for מְרִי rebellion; שְׁבִי for שְׁבִי captivity; חֲצִי for חֲצִי half.

5. In like manner, when *Shévá* precedes any perfect or imperfect vowel, or, a substitute of *Shévá* follows an imperfect one, a contraction may take place, in which the *Shévá* or its substitute will disappear: as, 1st. שֹׁאֵת for שֹׁאֵת elevation; לְקָרָאת for לְקָרָאת meeting; יֹאמֵר for יֹאמֵר he says, &c. 2. לֹאמֵר for לֹאמֵר saying; יֹאצֵּל for יֹאצֵּל he separates; and, by Art. 72, יִטֵּב for יִטֵּב he prospers.

6. Either (-) or (ך) preceding a guttural letter which has (ך) *Kāméts*, is frequently changed into (ך) for the sake of euphony: as, אֶחָד masc. אֶחָד † fem. one; הַהָרִים for הַהָרִים the mountains.

* So in the Sanscrit regularly, *a* and *u* become *o*; *a* and *i*, *e*. See the Grammars. From this and similar cases which will occur, it appears extremely probable, that ך̄, when a consonant, was originally pronounced like our *w*, as מַלְכּוּת *Malkewth*, which is regularly written מַלְכּוּת *Malkúth*: and so of others.

† There is a manifest anomaly in the first vowel of these words, which may be corrected thus: אֶחָד or אֶחָד, אֶחָד or אֶחָד, אֶחָד or אֶחָד. This last would approach the orthography of the Syrians; the other, that of the Arabs.

On the General Changes of the Vowels.

88. Could we suppose Hebrew words to have remained unaltered ^{1.} as to their original forms, [or unvaried in pronunciation with refer- ^{2.} ence to the syllable on which the accent is placed, we might also suppose that no variation would ever have taken place in the vowels. But the fact is, the forms of words vary, in order to express the different shades of meaning of which the root is capable; and from this, as well as other causes, the accented syllable will not always remain the same: and, consequently, as the pronunciation of the word thus varied must alter, the vowels accompanying it must vary likewise.

89. Hence it will appear, that two circumstances are to be attended to with reference to the change of the Hebrew vowels. One is, the etymology or form of the word; the other, the situation of the accent.

90. The form of the word can only be understood from rules hereafter to be detailed. The principles, however, upon which the etymology rests, may here be considered; and that will be sufficient at the present.

91. Any augment whatever prefixed to a word will not influence our present considerations, as the changes of the vowels do not depend upon this. We have now to do only with augments post-fixed to words; because it is upon these alone that such changes depend.

92. These augments, then, may be considered as of two sorts: one commencing with a vowel, and which may be termed *Asyllabic*; the other with a consonant, which may be termed *Syllabic*.*

93. We can readily perceive, that, upon any *Asyllabic* augment being postfixed to a word, the terminating consonant of such word must be taken, in order to enounce it, otherwise it will remain silent; it being contrary to the laws of syllabication for any vowel to begin a syllable (Art. 31.). If, then, we attach the asyllabic augment ׁ, which is the mark of the plural number masculine, to any word, such as ׁ a *people*, or ׁ *pure*, we must necessarily take the last letter of either of these words to enounce it: and, if

* The reason of these terms is obvious: a vowel cannot commence a syllable in Hebrew; hence augments thus commencing are termed *Asyllabic*: those commencing with a consonant are, for a similar reason, termed *Syllabic*.

and if the word have by analogy but one such terminating letter, then must the preceding syllable necessarily be *perfect*; but, if not, *imperfect*; e. g. בָּרָא *pure*, (root בָּרָא, the א being rejected by Art. 72.) adding י, we have בָּרָאִי *Bā-rím, pure ones, &c.* But, taking עַם *a people*, which is derived from the root עָמַץ, (one of the radicals being rejected by Art. 77, we have עָם,) and adding י, we shall have עָמַיִם *Ham-mím, peoples.* It will entirely depend, therefore, upon the analogy of the word, whether the preceding vowel is to be perfect or not, due regard being had to the laws of syllabication.

94. In the next place, if our augment is *Syllabic*, as בָּרָא, (which is one of the pronominal affixes signifying *your*, and carrying the accent with it,) as Hebrew words generally end in a consonant, the preceding vowel, in such case, must necessarily be *imperfect*; because, both the vowel will be without an accent, and it will be followed by a consonant: e. g. בָּרָאִי *Bar-kém, your pure one*; or, עָמַיִם *Ham-mékém, your people.*

95. Hence it will appear, that a *perfect* vowel will occasionally become *imperfect*; and, *vice versá*, an *imperfect* one, *perfect*: i. e. in other words, vowels will be changed for their homogeneous *perfect* or *imperfect* ones, as the rules of syllabication shall require.

96. This correspondence however in the vowels is of two sorts, *Direct*, and *Oblique*.

1. The *direct* correspondence is that of the perfect with the imperfect vowels, respectively, as (א) with (א), (א) with (א), &c. as given in the Table (Art 29.).

2. The *oblique* correspondence is that of vowels, in some respects, dissimilar; as, (א) or (א) with (א) or (א); (א) or (א) with (א) or (א); and (א) with (א).

97. Generally, therefore, when any change of the vowels must take place in order to comply with the laws of etymology and syllabication, those vowels which are either *directly* or *obliquely* homogeneous with their primitives, will be taken: the directly homogeneous ones for the most part; the other cases may be considered as exceptions to be learned by usage.

98. This change of the vowels, moreover, will occasionally affect the penultimate syllable of a word, as well as the ultimate. Let us now consider by what laws the change will be regulated in this case.

99. Generally, when the penultimate syllable ends in a *perfect* *mutable* vowel, that vowel will be rejected and its place be supplied

either by *Shěvá* or one of its substitutes, according to rules hereafter to be given; but, if that vowel be *immutable*,* it will remain unaltered: e. g. affixing ים to דְּבָרַי *a word*, we shall have דְּבָרַיִם *Děvā-rím, words*: but, attaching it to בִּיְקָרָה *visiting*, where the penultimate vowel is *immutable* by analogy, we have בִּיְקָרַיִם *persons visiting*.

100. In like manner, if the penultimate syllable^{de Root} end in a consonant, and have no accent, it will necessarily remain immutable, whatever be the affix: as, מְקַדִּישׁ *a sanctifier*, מְקַדִּישִׁים or מְקַדִּישִׁיִּם.

101. In all cases, in which the penultimate^{is} is *immutable* either by analogy or position, the ultimate vowel, if mutable by analogy, will be rejected: but, when both are immutable, no change will take place in the vowels, whatever be the affix. Examples of the first case, בְּקָרָה *a person visited*, בְּקָרַיִם, בְּקָרִיבָם; of the second, מְבִיָּעִים, מְבִיָּעֵם.

102. The changes to which the vowels are liable from the accidence of the Grammar, can affect no vowel beyond the penultimate: because, first, the prefixing of any augment whatever to a word does not affect its vowels (Art. 91); and, secondly, as no syllable beyond the penultimate can be affected by the tone-accent, neither can it by any augment affixed to such word: the syllables thus situated will therefore remain undisturbed by grammatical accidence.

103. The reason for abridging words, either in the ultimate, or penultimate, syllable (for both seldom occur together) when any augment is suffixed, seems to be this: Were words thus to be augmented in addition to their own primitive vowels, they would become inconveniently long. And, on the other hand, as those vowels, which have been termed *immutable*, constitute the distinctive character of the words in which they are found, perspicuity forbids that any change should take place in them.

On the Use of Shěvá and its Substitutes.

104. Having laid down the general laws relating to the changes of the vowels, we now proceed to notice a few affecting the use of *Shěvá* and its Substitutes. To enter into all the minutiae

* It will be shewn hereafter, in what cases this takes place.

usually brought forward about these points, would neither be necessary nor agreeable to the student: the length and subtilty of the enquiry would not only be tedious and embarrassing, but when brought to a close, would probably leave him in possession of less practical knowledge on the subject, than the use of tables and his lexicon would supply. We shall therefore be brief, contenting ourselves with generals, and noticing a few anomalies as we proceed.

105. *Shěvâ* (:) may be either *initial* or *final* (Art. 40.). It will be *initial* at the commencement of any syllable, whether that be at the beginning or in the middle of a word; *final* when at the end of any syllable.

Shēvâ initial 106. By grammatical accident, however, two *Shěvâs*, or *Shěvâ* with a Substitute of *Shěvâ*, may concur as *initials*: but, as no one of them can stand for a vowel and so constitute a syllable when in conjunction with any consonant, some change must necessarily take place. In this case, the first *Shěvâ*, or Substitute for *Shěvâ*, will be changed into some imperfect vowel.

1. *Shěvâ* so situated, (which always happens at the beginning of a word,) mostly becomes *Khîrîk* (·), sometimes *Páthakh* (-) or *Sēgól* (·): as, 1. יָפֶקֶד for יָפֶקֶד *he visits*, בִּפְקֹד for בִּפְקֹד *in visiting*: 2, פִּנְנִי for פִּנְנִי *wings*, and נִפְקֹד for נִפְקֹד *I visit*. The use of *Páthakh* (-), however, is rare, and can be known only from usage: *Sēgól* will occur only with נ* or ה.

2. One (or other) of the Substitutes of *Shěvâ* may concur with *Shěvâ* or with another Substitute of *Shěvâ*, either in the beginning or in the middle of a word; the change will then be into the imperfect vowel, homogeneous with the substitute; e. g. אֲנָשִׁי for אֲנָשִׁי *men*, נֶהְפֶּה for נֶהְפֶּה *he is turned over*. So, in the middle, תְּעַמְּדִי for תְּעַמְּדִי *thy work*, יַעֲמָדִי for יַעֲמָדִי *they stand*. There are, however, many exceptions: as, נַעֲשֶׂה *it is made, or done*, masc., but fem. נַעֲשֶׂה, which can be known only by usage.

3. But as the Substitutes of *Shěvâ* are various, it may be necessary here to state in what cases either of them is generally preferred; because, upon this the operation of the foregoing rule will depend.

* This is regularly the case in the first person singular of the species *Kal*, *Niphál*, and *Pihél*, when no guttural letter follows.

4. Generally, when one of the guttural letters commences a syllable, (whether in the beginning or in the middle of a word,) and ought by analogy to take (:) *Shěvá*; *Khâtéph Páthakh* (·) is mostly taken in its place: e. g. 1. At the beginning of words: אֲבִיהֶם *their father*; אֲחִיכֶם *your brother*; מִי אֲשֶׁר *who, which*; עֲשֵׂה *make thou*. 2. In the middle: גֹּאֲלֹו *his redeemer*; יִפְחָדִי *fear ye*; אֶעֱדָה *she proceeded*.

5. There is, however, a considerable number of exceptions to this rule:* and, 1st, Several monosyllables with their compounds commencing with א will take (·) *Khâtéph Sēgól* in the place of *Shěvá*; as אֵלִימֶלֶךְ *Ēlímélek*, a proper name. 2dly, Infinitives and Imperatives of the conjugation *Kal*, when commencing with א: as, אֲכַל *eating, or eat thou*; אֲמַר *saying, or say thou*. 3dly, The characteristic ה of the *Hiphhil* species, in verbs having the middle radical letter quiescent, and receiving some augment: as, הִשְׁבֹּו *he restored him or it*; הִמִּיתָם *he put them to death*. (The first person singular mostly follows the general rule, and takes (·).) 4thly, In a few words (·) is found with ע at the beginning of a word: as, עֲזוּזָה *strength*; עֶלִי *a pestil*; עֲנִיָּה *affliction*; עָרַוְךָ *arrayed*; עֲנֵי *respond ye*. 5thly, *Khâtéph Sēgól* (·) is also found in the middle of a word: as, הָאֲחֵלָה *towards the tent*; יִאֲחֲזֶקְךָ *they take hold of thee*; וַיִּחָמְדוּ *and they become inflamed*; יִחַמְתֵּנִי *she conceived me*. 7thly, In the following we have (·) similarly situated: אֲשַׁקְּתָה *I rest*; הִשְׁחָדִי *thou (fem.) didst bribe*. And, 8thly, Generally, whenever a mutable has been rejected, its place may be supplied by (·) when commencing a word, and frequently when in the middle, whatever be the accompanying consonant: as, חֳדָשִׁים *months*, from חֹדֶשׁ *a month*; מִן אֹהֶלִים from אֹהֶל *tent*; חֲדָשִׁים plural of חֹדֶשׁ *holiness*, &c. And, 9thly, Some cases occur in which one or other of these Substitutes is found with a non-guttural letter, and when analogy does not seem to require it: e. g. זָהָב *gold*, Gen. ii. 12; לָקַחְתָּהּ *she was taken*, ib. ver. 23; and a few others, which may perhaps be attributed to the mistakes of the copyists.

107. Any guttural letter, originally commencing a word, and having a substitute of *Shěvá* in its own right, by Art. 106. 4. upon being preceded by some particle with *Shěvá*, but which by Art. 106. 1. must become an imperfect vowel, will require that such

* See also Art. 46.

imperfect vowel be homogeneous with that in the Substitute: e. g. עֲשֶׂה *making*, &c. prefixing י, ה, נ, &c. which are the personal preformatives of the present tense, we shall have יַעֲשֶׂה *he makes*; תַּעֲשֶׂה *she makes*; נַעֲשֶׂה *we make*, &c. So likewise with other particles: as, ב, כ, ל, מ, ו; as, בַּעֲבֹד for בָּעֲבֹד *in making*; לַעֲבֹד, &c.

There are, however, some exceptions, as in the first persons singular of some of the species of conjugation, &c.; as, אֶעֱשֶׂה *I make*, &c., which seems to be derived from עֲשֶׂה as before; all of which, however, will be found in the dictionaries.

108. There are also other substitutions made for the mark *Shěvâ*, which may be termed *Euphonic*. These take place, for the most part, at the end of words where two *Shěvâs* concurring, by analogy, would introduce some difficulty into the pronunciation.

The vowels introduced in these cases are, (◌◌), (◌-), or (◌◌). *Sēgól* is generally used when neither of the consonants concerned is guttural; (◌-) when one or two of them is so; and (◌◌) when the first of them is י *Yód*: e. g. מֶלֶךְ for מֶלֶךְ *a king*; where the primitive vowel, be that what it may, is generally made to correspond, in sound at least, with the substituted one for the mere sake of euphony: e. g. סֵפֶר for סֵפֶר *a book*; נֶעֶר for נֶעֶר *a boy*; בֵּית for בֵּית *a house*; גַּבְרִית for גַּבְרִית *a lady*; לִמּוּדָה for לִמּוּדָה (fem.) *learning*. So in verbs: יָגַל for יָגַל (for יִגְלֶה, Art. 74. 2.) *he reveals*; יָגַל for יָגַל (for יִגְלֶה, ib.) *he causes to reveal*; יָחַר for יָחַר (for יִחַרְה, ib.), *he becomes hot*; הָעֵל for הָעֵל (for הִעֲלֶה) *raise thou*, &c. Nouns of these forms, termed *Segolate*, having ו for their middle radical letter, will take (◌◌) *Kāmêts* for their first vowel: as, מוֹת *death*; תְּוֹת *middle*, &c.

Particular Rules for the insertion of DAGESH.

109. The guttural letters, viz. א, ה, ח, and ע, to which ר may be added, are, on account of the difficulty with which they are enounced, incapable of being doubled; the consequence is, they cannot receive *Dāgēsh forte*: and, as they do not come under the rule relating to the letters בְּגִדִּיפָה (Art. 31.), they are also impervious to the operation of *Dāgēsh* when termed *lene*. *Dāgēsh*, therefore, cannot be regularly inscribed in any one of them.* But, when analogy requires

* In a few instances, however, it is found in ר and א; as in 1 Sam. x. 24; xvii. 25; Gen. xliii. 26; Ezek. xvi. 4; Job xxxiii. 21, &c.

its insertion, either the preceding vowel is made *perfect*, by way of compensation, as בָּרֶקֶת *Bā-rék*, instead of בַּרֶקֶת *Bar-rék*, in which case it is said to be *expressed*; or, it is only considered as being so, as, מֶרְא־חֶפֶת *měra-khé-pheth*, instead of מֶרְאֶחֶת for מֶרְאֶחֶת (Art. 43. note); here *Dāgēsh* is said to be *implied*.

110. Generally, *Dāgēsh* is to be inscribed in any one of the letters בִּנְדָּפֶת, whenever such letter begins a syllable; provided the preceding syllable do not end in a perfect vowel, or in one of the letters אֶהָי in a quiescent state, or in one of the Substitutes of *Shēvā*; for then it will not be inscribed in any of these letters. The exceptions are as follows:—

1. (Should the preceding vowel be perfect, or the syllable end in one of the quiescent letters אֶהָי, still, if two of the בִּנְדָּפֶת letters concur in the commencement of the following word, the first will receive *Dāgēsh*; e. g. אֶמְנָתָהּ * עֲמֻנָהּ *Ēmū-ná-thēkā bēphī*, Psalm lxxxix. 2. See also Isa. x. 9, Gen. xxxix. 12, &c. *Dāgēsh* will also be inscribed, should such perfect vowel, or quiescent letter preceding, have a *distinctive accent*; or, should the preceding word have any accent on the penultimate. A few exceptions are found when the preceding accent is *conjunctive*.†

2. When the preceding word ends in הַ with *Mappik* (Art. 49.), or one of the letters וּ or י, used as a diphthong, *Dāgēsh* will be regularly inscribed in any בִּנְדָּפֶת letter: because, in this case, such letter is considered as a consonant terminating the preceding syllable, as above: e. g. בֵּטְסִיד דָּהּ תָּשִׁים *Bētsid-dáh tā-sím*, not *thā-sím*, Gen. vi. 16. See also Gen. xvii. 20, xxvii. 41; Ps. li. 17. Hence it is, that after יְהוָה or יְהוֹה *Dāgēsh* may be used, because the former of these is read by the Jews אֲדֹנָי *Ādōnái*, the latter אֱלֹהִים *Ēlō-hím*. (See Art. 67. note.) There are, however, a few exceptions to this rule. See Isa. xxxiv. 11; Ezek. xxiii. 42; Ps. lxxviii. 18.

111. In the next place, when any one of the בִּנְדָּפֶת letters occurs, not being at the beginning of a word, but following a *final*

* Some, however, read this passage without *Dāgēsh*.

† Exod. xv. 11, 16. Isa. liv. 12. Jer. xx. 9. Dan. iii. 3; v. 11. Ps. xxxv. 10. On the *conjunctive* and *distinctive* character of the accents, see the last lecture in this work.

Shěva (:), it will regularly receive the point *Dāgēsh*; as, **פָּקַדְתָּ** *Pa-kád-tā*, **פָּקַדְתָּ** *Pa-kádt*, except in the following cases.

1. When this (:) stands in the place originally occupied by either (ר) or (ו), *Dāgēsh* will not be inscribed in the **פָּקַדְתָּ** letter following: e. g. **כִּידְוָרֵקָה** *kid-vā-ré-kā*, not **כִּידְבָרֵקָה** *kid-bā-ré-kā*: the primitive form of which is **דָּוָר** *dā-vár*. So **מִלְכִּי**, not **מִלְפִּי**, from **מֶלֶךְ** or **מִלֶּךְ**. So also **בִּילְוָב** *Bil-váv*, from **לָבַב** *Lē-váv*.

2. After an initial *Shěvá* (:) which would be pronounced, but which becomes quiescent upon some particle being prefixed, (Art. 41.) *Dāgēsh* will not be inscribed: as, **גְּבוּל** *Gěvúl*, and, prefixing **לְ**, **לְגְבוּל** *Lig-vúl*, not *Lig-búl*. So with **לְבוּשׁ** *a vesture*, **בָּכִי** *weeping*, **זֵדִי** *a he-goat*, &c. as singulars, and **דְּבָרִים** *words*, **זָכָרִים** *males*, **קְבֻרֹת** *sepulchres*, &c. as plurals. Infinitives and Imperatives of the form **פָּקַדְ** or **פָּקַדְ** with any augment, will also be excepted; as, **רָדַפוּ** *Rod-phó*, *his persecuting*, **שִׁכְבָּה** *Shik-vá*, *lie thou down*, &c. where the last radical letter is one of the **פָּקַדְתָּ** letters.

3. After a final *Shěvá* (:), following an imperfect vowel, which has arisen out of some one of the substitutes of *Shěvá* (Art. 106. 2. &c.); e. g. **נָעַמְדָה** *Nā-ham-dá*, not **נָעַמְדָה** *Isa. i. 8*.

But if such *Shěvá* itself have arisen out of one of these substitutes, *Dāgēsh* will be inscribed; as, **יַחַץ** *Yakh-póts*, Deut. xxv. 7.

4. The affixed pronouns **אֵי**, **כֶּם**, **כֹּן**, never receive *Dāgēsh* *lene*: nor the letters **פָּקַדְתָּ** preceding **וְ**; as, **מַלְכֻת** *Mal-kúth*, **עֲבָדֻת** *Hav-dúth*, **יָלֻדֻת** *Yal-dúth*. So also **נֶגְדָה**, and **נָנְדָה**, when receiving any assyllabic augment, the latter in **נֶגְדָה** *Neg-dá* only, Ps. cxvi. 14;* **בִּגְדוֹ** *Big-dó*, 2 Kings ix. 13, &c., to which a few others might be added.

112. *Dāgēsh*, in its capacity of reduplicating certain letters, is sometimes found at the beginning of words; as, **מַזְזֶה** pronounced *Maz-zé*, **מֹשֶׁה** *Mō-shel* *Lē-mór*, &c., in which case it is purely euphonic. So also in **מִקְדָּשׁ** *Mik-kédášh*, for **מִקְדָּשׁ** *Mik-dášh*, Exod. xv. 17; **וַאֲכֶרֶה** *Vá-ek-kéré-hā*, for **וַאֲכֶרֶה**, &c.

113. And, on the contrary, there are a few instances, (particularly in verbs having one of the liquids either for the second, or the two last radicals), in which every letter is written at length; as, **צִילֹו** *Tsil-ló*, Job xl. 21; **כְּחֹנְנִי** *Khon-né-nī*, Ps. ix. 14; not **צִלוֹ** or

* Which, however, Ib. ver. 18, has *Dāgēsh*, **כְּחֹנְנִי**.

הַגִּנִּי : and others in which it is omitted, contrary to analogy ; as, שִׁלְחָהּ for שִׁלְחָהּ *she sent* ; הִלְלוּ for הִלְלוּ *praise ye* ; הִתְנַחֵם for הִתְנַחֵם, *Exod. v. 14, &c.*

114. The following anomalies occur in the vowels occasionally, when coming in contact with *Dāgēsh* either EXPRESSED OR IMPLIED, &c. The vowel (-) coming before a guttural letter, and containing an implied *Dāgēsh* (Art. 109.) is, for the sake of Euphony, often changed into (◌); as, אֶחָד (masc.) and אֶחָת (fem.) *one* ; הַהָרִים for הַהָרִים, (or more commonly הַהָרִים) *mountains* ; לַהֲבֹת *flames* ; גִּחְלִים *embers* ; פָּחָה *a leader* ; הָעָרִים *cities* ; יִתְנַחֵם *he repented himself* ; הִתְנַחֲלוּ *ye become possessed* ; הִתְפַּהְרוּ *they became purified* ; הֲאֵלֶיךָ *is it I?* &c. In some instances, (-) coming before

Dāgēsh forte is changed into (◌) *Khīrīk* ; as, בָּתָּהּ *his daughter*,

from בָּתָּהּ (rather from בָּתָּהּ ; Arab. بنت), *Gen. xxix. 6* ;

קִרְנִים *thorns*, from קִרְנִים, *2 Sam. xxiv. 22*. In the same manner,

תַּבַּי *a wine-press* ; חֵת *consternation* ; מִדָּ *measure* ; מִכְּבֹּ *circuitous* ;

מִסִּ *tribute* ; כֹּפֶה *door-post* ; מִסֶּ *morsel* ; and צֶדֶק *the side*, change

(-) into (◌) upon receiving any syllabic augment. The same

takes place with the verb מוֹת *dying*, when found in the conjugation *Hiphhīl* ; as,

הִמָּתָם *ye put to death*, for הִמָּתָם, *Numb. xvii. 6, &c.*

The same is also found to prevail in the following verbs with

syllabic augments ; viz. יִלְדֶּתִיךָ for יִלְדֶּתִיךָ *I have begotten thee*,

Ps. ii. 7, &c. ; יִרְשָׁתֶם for יִרְשָׁתֶם *ye shall possess*, *Deut. xi. 8, &c.*

These all, however, may be considered as arising either for the

sake of euphony, out of the etymology, or else from the mere

mistakes of the copyists.

LECTURE IV.

ON THE GENERAL USE AND SITUATION OF THE ACCENTS.

115. OF the origin and use of these accents very little can now be said with any degree of certainty. Much labour and learning, indeed, have been bestowed on their investigation; but, after all, the conclusions arrived at are beset with so much uncertainty, that some of the best Grammarians both Jewish and Christian have confessed that they knew but little on the subject.* We must, therefore, be content with the common rules respecting them, and here, with those only which are generally found to interfere with the vowels of the text.

116. These accents (Art. 60.) are said to have two offices; the one *Tonic*, that is, having the power to moderate the tone of voice in which any portion of the Scripture is to be read; the other *Euphonic*, that is, when added either for the purpose of giving a kind of secondary accent to words, or of regulating the syllables. It seems most likely, however, that they are added generally, for the purpose of filling up the system, as to perfect or imperfect vowels, and of obviating a great number of anomalies, which would otherwise occur.

On the Tonic Accent.

117. The Tonic accent may be any one of those found in the table (Art. 59.): and it will always be found either *expressed*, or *implied*,† on the penultimate or ultimate syllable of every word. When on the penultimate, the word is said to be מִלְּהֵל *Milhél*; when on the ultimate, מִלְּרָה *Milráh*. The following are the general rules for its insertion.

All words, the penultimate vowel of which is *imperfect* and has not a consonant immediately following it, will have the Tonic

* See my reply to Dr. Laurence, entitled, "A Vindication of certain Strictures," &c. Cambridge, 1822, p. 17, &c.

† That is, if the accent be one of those not placed on the regularly accented syllable, it must be considered as giving emphasis either to the penultimate or ultimate, according to the analogy of the word.

accent on that syllable. Of this kind are all duals, and segolate nouns; nouns having the feminine affix תְּ (*thy*), attached to dual or plural forms; and all nouns having terminations peculiar to the segolate forms: as, יָדַיִם *both hands*, Gen. xxvii. 22; צֹדֵד *hunting*; כֶּסֶד *silver*; עֵינַיִךְ *thy eyes* (fem.), Cant. i. 15; מַרְאֵיךְ *thy appearances*, Ib. ii. 14; בַּצֵּלֶת *a rose*; מְחַמֶּרֶת *perfumed with incense*, Ib. iii. 6, &c.

The reason is obvious; the penultimate syllable is in all these cases imperfect, the addition of the accent is, therefore, necessary for the purposes of syllabication (Art. 33. 43.).

Segolate nouns having the penultimate vowel perfect, will, on account of their peculiar character, retain the accent on that syllable: as סִתְּר *concealment*; מָוֶת (for מִוֶּת) *death*; בָּהוּ (for בְּהוּוּ) *emptiness* (See Art. 43. note). Also proper names ending in הוּ as, זְדִיקְיָהוּ *Zedekiah*.

2. Nouns receiving a syllabic pronominal affix, and at the same time a vowel of union (Art. 123. 1.), or, having likewise a paragogic Nun, will have the accent on the penultimate of the word so formed: (The pronominal affixes usually termed grave, i. e. כֶּם, כֹּה, הֵם, הֵן, are excepted) e. g. שִׁפְטֵי *Judge me*, Psalm xliii. 1; נַפְשֵׁנוּ *our soul*; עֲלֵהוּ *its leaf*, Ps. i. 3; תִּתְחַדְּהוּ *thou rejoicest him*, Ps. xxi. 7; יִחַשְׁבֶּהָ *he imputes it*, Gen. xv. 6; פְּנֵימוֹ *his face*, Ps. xi. 7; כַּנְּפֶיךָ *thy wings*, Ps. xvii. 8; אוֹכִיחֶךָ *I rebuke thee*, Ps. l. 8; קָרָאתִיךָ *I have called thee*, Ps. cxix. 146; יִוְדֶיךָ *they praise thee*, Ps. lxvii. 6; תִּתְפַּחֶנּוּ *it (the wind) dispelleth it*, Ps. i. 4. With the paragogic ן of plural verbs: יִשְׁתַּרְכְּנִי *they seek me early*, Prov. i. 28; יִשְׁתַּרְוּנִי *they serve thee*, Isa. lx. 7; יִלְכְּדוּ *they take him*, Prov. v. 22.

3. Verbs terminating (i. e. in the process of conjugation) in the pronominal syllables תְּ, תִי, נִי, and נָה; as תִּתְפַּצֵּת* *thou art willing*, Ps. xl. 7; בִּשְׂרָתִי *I have announced* (good tidings), Ib. v. 10; שִׁחַרְנוּ *we have dealt falsely*, Ps. xlv. 18; תִּבְאִינָה *they (fem.) shall come*, Ps. xlv. 16.

4. Syllabic affirmatives are subject to the same rule, in the

* These cases ought, regularly, to be pointed, תִּתְפַּצֵּתְ, i. e. with (־) with the second syllable. The Jews however seem to have pointed verbs with (-), for the purpose of distinguishing them from nouns; as, פָּקֵד instead of פָּקֵדֶה, and by this means an anomaly has been introduced among the syllables.

conjugation *Hiphhil*: as, הוֹחִילִי *hope thou* (fem.), Ps. xliii. 5; הוֹשִׁיעָה *it* (fem.) *brought salvation*, Ps. xlv. 4. Also in the surd and concave verbs: as, קָבַו *surround ye*, Ps. xlvi. 13; מָמוּ *they move*, Ps. xlv. 7; likewise when these affixes are joined to the third person singular and plural of the preterite of verbs: as, פָּקַדְנִי *he visited me*; שָׁמַפְתָּנִי *it* (fem.) *hath overwhelmed me*, Ps. lxi. 3; אֶהְבֶּתָּהּ *she hath loved thee*, Ruth iv. 15; סָבְבוּנִי *they surrounded me*, Ps. xviii. 6.*

5. When the paragogic ה is added to nouns, pronouns, or particles, it exercises no influence on the accent, for the most part. In such cases, therefore, the accent will be in the penultima: as, אֶפְרָתָה *Ephratah*, Gen. xxxv. 16, &c.

2 *acc. mult. h* 118. The tonic accent will have its place on the last syllable of words, in the remaining cases, which are then termed מִלְרָע *Milrah*, and are as follows:—

1. All words ending with a consonant preceded by a perfect vowel by analogy: as, גָּדֹל *great*; מְאֹר *luminary*; בָּנִים *sons*; בָּנוֹת *daughters*. The same is the case when any of the אֲהוּי letters are thus situated, being then considered as consonants: as, שָׁנָה *a year*; מַצֵּבָה *a pillar*: and even ה preceded by (ו), as, יְהִיָּה *he is*, &c.

2. All words ending in one of the grave affixes: as, דְּמָכֶם *your blood*; אֲבִיהֶם *their father*; הֵייתֶם *ye shall be*, Gen. iii. 5.

3. Verbs having no affixed pronoun: as, לָקַח *he took*; יִקְרָא *he is called*.

4. Verbs taking the asyllabic affirmatives ה, ו, and י: as, שָׁקֵטָה *it is quiet*; פָּקַדְוּ *they visited*; סִתְּרִי *hide thyself* (fem.);

5. and finally, all words not comprehended in any of the preceding rules (i. e. Art. 117.).

On certain Anomalies as to the situation of the Accent, and on the changes effected by it on the vowels and consonants of words.

119. These generally take place, when the illative particle י is prefixed to verbs, in which case, 1st, the Tonic accent which is

* These particulars will hereafter be illustrated by tables.

† Usually termed *Vaw conversivum*, but which corresponds to the Arabic

ف or و, therefore, &c.

proper for the penultimate vowel in the past tense (Art. 117. 3.), will be removed to the ultimate: (and, 2dly, *vice versa*, the accent proper for the ultimate in the present (Art. 118. 1.) will be removed to the penultimate;) as, 1st, וְקִדְשָׁתִּי וְקִדְשָׁתִּי (for וְקִדְשָׁתִּי), Exod. xxix. 44; וְנִגְסַפְּתָּ וְנִגְסַפְּתָּ so thou shalt be gathered (for נִגְסַפְּתָּ), Numb. xxvii. 13; וְהִבְדִּילָהּ וְהִבְדִּילָהּ so it shall divide; וְהִבְאֵתָּ וְהִבְאֵתָּ thus thou shalt bring, Exod. xxvi. 33; וְרָבָה וְרָבָה so she shall increase, Isa. vi. 12; וְשָׁמָּה וְשָׁמָּה therefore thou shalt place, Lev. xxiv. 6; וְשָׁבָה וְשָׁבָה so she shall return, Lev. xxii. 13; וְשָׁמָּה וְשָׁמָּה thus they shall place, Numb. vi. 27; וְבָאָה וְבָאָה so thou shalt enter, Gen. vi. 18.

2. This rule, however, is often disregarded: as, וְלָקַחְנוּ וְלָקַחְנוּ so we took, Gen. xxxiv. 17; וְהִלַּכְנוּ וְהִלַּכְנוּ and we will depart: particularly in verbs having a quiescent letter for the third radical; as, וְיִירָאָה וְיִירָאָה and thou shalt fear, Lev. xix. 32; וְגִלֵּיתִי וְגִלֵּיתִי and I will reveal, 1 Sam. xx. 12; וְגִלִּיתָ וְגִלִּיתָ and thou shalt go into captivity, Ezek. xii. 3. With some having the medial radical letter quiescent: as, וְנִסְתָּה וְנִסְתָּה and thou shalt flee, 2 Kings ix. 3.

3. In the next place, the accent will be removed from the ultimate to the penultimate syllable of the present tense, when the illative particle ׀ is prefixed, and when the form of the verb will allow of the change: e. g. וַיִּפְקֹד וַיִּפְקֹד (for וַיִּפְקֹד) so he is visited. But in the third person plural masc. it will keep its place: as, וַיִּפְקְדוּ (from וַיִּפְקֹד). The same holds good also in the form וַיִּפְקֹד: as, וַיִּפְקֹד so he visits.

Corollary. Hence it will follow, that the accent being removed from the last syllable, the ultimate vowel must necessarily become imperfect (Art. 33.): as, וַיִּנְגַּף וַיִּנְגַּף and he was struck (for וַיִּנְגַּף); וַיֹּאמֶר וַיֹּאמֶר (for וַיֹּאמֶר) and he said; וַיָּמָת וַיָּמָת and he died (for וַיָּמָת or וַיָּמָת); and so of others.

4. In the conjugation termed Hiphhil, as it will be seen hereafter, the terminating vowel is either (ִ) or (ִ). Whenever, therefore, the accent is drawn-back, by this or any other rule, the imperfect vowel will be (ִ) not (ִ): as, וַיָּקָם וַיָּקָם so he raised (from וָקָם or וָקָם). So וַיִּלְוֶהוּ וַיִּלְוֶהוּ so he lodged (for וָלוּ or וָלוּ), Gen. xxxviii. 11, Josh. viii. 9; וַיָּנַח וַיָּנַח so he rested (for וָנַח or וָנַח), Exod. x. 14, where (ִ) is taken on account of the guttural letter following. (Art. 45.)

In one instance, however, we have וַתִּשְׁבֹּר (for וַתִּשְׁבֹּר, root שִׁבַּר) and she broke, Judg. ix. 53.

5. When, however, the last letter of the root happens to be one of the אֵהיִי letters in a state of quiescence, the perfect vowel will occasionally remain: as, וַיִּבֶּא *and he brings*, Gen. iv. 3.

6. In many cases, also, this removal of the accent is altogether neglected: as, וַיֵּשֶׁב *so I sit*, 1 Kings viii. 20, &c. ^{וְיָשֶׁב}

7. In consequence of this removal of the accent, the terminating vowel of the present tense of verbs is changed (No. 3. above), and entirely rejected with the consonant following, when that is quiescent: e. g. יִגְלֵל for יִגְלֶה (Art. 74.); and, by 108, the former will be יִגְלֵל, which is termed *Apocope*.

8. Again, the accent is occasionally removed from the ultimate to the penultimate syllable both in the present tense and in the imperatives of verbs, for the purpose of expressing prohibition, forbearance, exhortation, wishing or the like, with the greater emphasis; as, אַל-תָּשָׁב *turn not away*, 1 Kings ii. 20 (for תָּשָׁב); אַל-תִּנְכַּח *chastise not*, Prov. ix. 8 (for תִּנְכַּח); אַל-תוֹסֵף *add not*, Prov. xxx. 6 (for תוֹסֵף, where the vowel of the medial radical is also rejected though not followed by a quiescent ה); אֶרְיֶנְךָ *I will water thee* (for אֶרְיֶנְךָ, the root being רִיִּי, usually רִיחַ, in which case the final radical letter generally returns. In this case the י is doubled because the verb is in the conjugation *Pihél*). So הִשְׁמֵר *observe* (for הִשְׁמֵר); הִבֵּה *give*, &c. Gen. xi. 3, 4 (for הִבֵּה Gen. xxix. 21).

9. So in verbs having the third radical letter a quiescent ה: as, יִרְדֵּה *let him rule* (for יִרְדֶּה); יִפְחֵה *let him be blotted out* (for יִפְחֶה), Ps. cix. 13; יִפְתֵּה *may he dilate* (for יִפְתֶּה), Gen. ix. 27; יִהְיֵה *let it be* (for יִהְיֶה), Gen. i. 3; אַל-תִּשְׁתֵּה *drink not* (for תִּשְׁתֶּה), Lev. x. 9; אַל-יֵרָא *let it not be seen* (for יֵרָא), Exod. xxxiv. 3; אַל-תִּרְפָּה *relax not* (for תִּרְפֶּה; where the verb takes the form of a segolate noun, see Art. 108); אַל-תִּהְיֵה *be not* (for תִּהְיֶה); and so of others.

But it may here be remarked, as before, that the common form of the verb and usual position of the accent are often adopted: as, אַל-אֶרְאֶה *lest I should see*, Gen. xxi. 16; אַל-יֵרָא *lest he should see*, Job iii. 9.

10. Examples of imperatives subject to Apocope: גִּלֵּל *reveal thou* (for גִּלֶּה in *Pihél*); הִכֵּה *smite thou* (for הִכֶּה), Amos ix. 1; הִרְבֵּה *multiply thou* (for הִרְבֶּה in *Hiphhil*). Here the form assumed is that of a segolate noun, the first vowel becoming (ֹ), in order to accommodate itself to the sound of the second, Art. 108.), Ps. li. 4.

So **הָעֵל*** *cause thou to ascend* (for **הָעֵלָה**), Exod. xxxiii. 12; **הִתְחַל** *feign thyself* (to be) *sick* (for **הִתְחַלָּה**), 2 Sam. xiii. 5.

11. It frequently happens in verbs ending with a radical ה (for י) and receiving some asyllabic augment, that not only is the accent drawn back, as in the cases above mentioned (No. 8.), but the original radical letter also appears: as, **חָסְדָהּ** *it* (fem.) *hath trusted* (for **חָסְדָהּ** according to the general paradigma, from the root **חָסָה** for **חָסִי**), Ps. lvii. 2. So **יִשְׁלִי** *they are tranquil* (for **יִשְׁלִי**, root **שָׁלַה** or **שָׁלִי**, whence regularly **יִשְׁלִי**), Ps. cxxii. 6, &c.; **יָאֲחִי** *let them come* (for **יָאֲחִי**, root **אָחָה** or **אָחִי**), Ps. lxviii. 32; **הָאֲחִי** *bring ye* (for **הָאֲחִי**, Art. 73.), Jer. xii. 9.

12. In a few instances this drawing back of the accent also takes place in nouns and particles: as, **רַבְּתֵי עַם** *numerous art thou* (in) *people* (for **רַבְּתֵי**). So **רַבְּתֵי בְּגוֹיִם** *great art thou among the nations*; **שָׂרָתִי בְּמִדְּבָרֹת** *a princess art thou among the provinces*, Lam. i. 1. In like manner we have **לָמָּה**, **לָמָּה**, or **לָמָּה** *why?* (for **לָמָּה**, **לָמָּה**, or **לָמָּה**), where, according to Schröderus,—“subest adfectus exprobrantis, vel conquerentis, vel alius similis.” To these he adds, **אֲנִי** *I* (for **אֲנִי**), Ezek. xvii. 22.†

120. Again, the accent will be withdrawn from the ultimate to the penultimate syllable, in order to avoid the concurrence of two Tonic accents, which would happen ^{when the following word} is a monosyllable with an accent, or a dissyllable with an accent on the penultima. But here, the penultimate vowel of the former of such two words, will remain *perfect*: as, **פָּתַח צִוֵּר** *he opened the rock* (for **פָּתַח**), Ps. cv. 41; **אֶלְלֹךְ לִי** *I will betake me*, Cant. iv. 6; **הֲהִיְתָה זֹאת** *has this come to pass?* (for **הִיְתָה**) Joel i. 2; **אֲחִיּוֹתִי הִיא** *she (is) my sister*, Gen. xx. 2; **וְנָתַן לָךְ** *and he will give thee*, Deut. xix. 8; **יִגְלַל מְאֹד** *he will exult exceedingly*, Ps. xxi. 2.

2. Verbs, receiving any asyllabic augment, and on that account rejecting any of their primitive vowels, will, upon the removal of the accent by the above-mentioned rule, restore such rejected

* These Imperatives are probably nothing more than primitive abstract nouns, termed Segolates, enounced with some energy.

† The principles which regulate this retraction of the accent, and the consequent *apocope*, will be considered in the Syntax.

vowel : as, *יִתְהַלֵּל בּוֹ** *ye shall delude him* (for *יִתְהַלֵּל*), Job xiii. 9 ; *בָּנִשׁוּ הָהָרָה* *come hither* (for *בָּנִשׁוּ*), Josh. iii. 9 ; *יִהְיֶה אֱהָבָתוֹן רֵיקָה* *ye will love vanity* (for *יִהְיֶה אֱהָבָתוֹן*), Ps. iv. 3 ; *בּוֹ חָסְיוּ הָרַגְוּ* *they trusted in him* (for *חָסְיוּ* regularly, but *חָסְיוּ* according to the tables for these verbs).

3. Should, however, this drawing back of the accent with the consequent change of the ultimate vowel tend to destroy or obscure the original form and signification of the word, no such change will take place : as, *הַעֲלָמוֹת לֵב* *the hidden things of the heart* (not *הַעֲלָמָה* with *Kāmets Khātúph*) ; *עָבַר יָם* *passing over the sea* (not *עָבֵר*).

4. The accent will frequently fall on the penultimate instead of the ultimate syllable in words which conclude a sentence, or a member of a sentence. These accents are, for the most part, *Sillúk*, *Athnák* ; and, in the poetical books, *Mercá* with *Mahpák* (Art. 59.).

5. In many of these cases, the ^{introduction of} removal of the accent will occasion no change whatever in the vowels : as, *בִּישָׁבָה* (for *בִּישָׁבָה*) *inhabited*, Jer. vi. 8 ; *עָרֵי* (for *עָרֵי*) *make bare*, Ps. cxxxvii. 7 ; *כָּלֵי* (for *כָּלֵי*) *they are consumed*, Ps. xxxvii. 20, &c.

6. But, in those persons of the verb which are formed by some asyllabic augment, or have the paragogic ה, and in which the second vowel of the root has been rejected, the accent, ^{being placed on} taking that syllable, will restore such vowel : as, *הִתְקַרְּבָה* (for *הִתְקַרְּבָה* from the root *קָרַב*) *she hath approached*, Zeph. iii. 2 ; *יָכְלוּ* (for *יָכְלוּ*, root *יָכַל*) *they were able*, 2 Kings iii. 26 ; *תִּשְׁמְרוּ* (for *תִּשְׁמְרוּ*, root, i. e. form for the Pres., *שָׁמַר*) *ye shall keep*, Exod. xxxi. 13. So *אֶלְכָה* (from *אָלַךְ*) *I will walk*, Gen. xxx. 26 ; *סִפְּרִי* (from *סָפַר*) *recount ye*, Joel i. 3 ; *לָכִי* (for *לָכִי*, from *לָךְ*) *go thou*, fem., &c.

7. When the original final vowel is (-) it will generally become (ַ) when thus accompanying the accent : as, *הִלָּכָה* *she departed* (from the root *הלך*), Is. xlvi. 2. So *נִלְקָחָהּ* (from *נִלְקַח*) *it was taken*, 1 Sam. iv. 17 ; *וְאִישָׁנָהּ* (from *אִישָׁן*) *and I sleep*, Ps. iii. 6 ; *נִדְעָה* (from *נִדַּע*) *let us know*, Is. v. 19 ; *צִעֲרֵהּ* (from *צִעַר*) *cry thou* (fem.), Jer. xxii. 20 ; *תִּמְדָּהּ* (from *תִּמַּד*), Is. xxix. 9.

8. But, when a paragogic ו follows the asyllabic augments ו or

* The *Dagesh* found here in the ל has, perhaps, been introduced for the sake of euphony only, (Art. 112.)

יָ, the accent usually retains its proper situation, while the second vowel of the root is restored, as in the last article: as, יִלְקֹטוּ (from יִלְקֹט) *they will collect*; יִפְהֲלֶינּוּ (from יִפְהֲלֶה) *they will be confounded*; יִגְנְעוּ (from יִגְנֹעַ) *they will expire*, Ps. civ. 28, 29.*

121. Segolate nouns of the form פִּקֹּד; derived from roots having for the third radical letter a quiescent ה, will, upon taking the pause accent in the penultimate, restore the original vowel to the first radical: as, חֲזִי (for חֲזִי, from the primitive form חֲזִי) *the half*, 1 Kings x. 7; מִרִּי (for מִרִּי from מִרִּי) *rebellion*, Ezek. ii. 8; יָפִי (for יָפִי, from יָפִי) *beauty*, Is. iii. 24.

122. Apocopated present tenses of verbs having יָ in the place of the third radical letter ה, take (ֹ) for the vowel of the personal preformative, when so circumstanced as to receive the accent proper for the pause on that syllable: as, יִהְיֶה (for יִהְיֶה from יִהְיֶה), Psalm xxxiii. 9; וַיְהִיָּה and *she was*, Lam. iii. 37. So יִחְיֶה *he shall live* (for יִחְיֶה), Is. xxxviii. 21.

123. When any word, with the affixed pronoun ה, happens to be the last word of a sentence, &c., so that the accent proper for the pause will fall upon its penultimate vowel, two methods have been invented for the purpose of avoiding any disagreeable concurrence which may happen in the vowels.

1. Instead of (ֹ) (which is proper for affixing this pronoun, as will be seen hereafter,) (ֹ) is introduced as a vowel of union: as יְדְבָרְךָ (for יְדְבָרְךָ) *thy word*, Gen. xlvii. 30; יְנַחֲלְךָ (for יְנַחֲלְךָ) *thy inheritance*, Ps. ii. 8; יִשְׁעֶךָ (for יִשְׁעֶךָ) *thy salvation*, Ps. li. 14; שְׁמֶךָ (for שְׁמֶךָ) *thy name*, Ps. cxxxviii. 2, &c.

2. The vowel proper for this pronoun is occasionally transposed: as, הַשְׁמָדְךָ (for הַשְׁמָדְךָ) *thy destruction*, Deut. xxviii. 24; פִּתְּחָהּ (for פִּתְּחָהּ) *he hath adorned thee*, Is. lv. 5; צִוָּהּ (for צִוָּהּ) *he hath commanded thee*, 1 Sam. xiii. 13.

3. The particles אַתָּה, עִמָּךְ, בְּךָ, and לְךָ, having ה affixed to them and receiving a pause-accent, are always subject to this rule: אַתָּה *thee*, Deut. xxviii. 48; אִתָּךְ *with thee*, Gen. viii. 17; עִמָּךְ *with thee*, Gen. xxix. 25; בְּךָ *in thee*, Ps. ix. 3; לְךָ *to, for, or of, thee*, Exod. xxxii. 34, &c., for אִתָּהּ, אִתָּהּ, עִמָּהּ, בְּהָ, לְהָ, &c.

4. The pronoun ה is subject to this rule even when not in

* The influence and use of this adjunct will be considered in the Syntax.

the situation for receiving a pause-accent: as, עָנָה *he answered thee*, Jer. xxiii. 37; for עָנָה.

5. When a pause-accent falls on an ultimate or penultimate (-) *Páthakh*, or on a penultimate (·) *Segol*, in segolate forms, that vowel is, for the most part, changed into (·) *Kāmets*: as, עָמַד for עָמַד *he hath stood*; יָשַׁב for יָשַׁב *he hath sat*, Ps. i. 1, &c.; לַיְלָה for לַיְלָה *night*, Gen. i. 5; חָרֶב for חָרֶב *a sword*, Josh. viii. 24; עָמַדָּה for עָמַדָּה *standing*, Eccl. i. 4.

6. There are however certain exceptions: as, גִּיּוֹצָהק* *he laughed*, Gen. xvii. 17; צֶדֶד *prey*, Ib. xlix. 27; יִצְּתוּ they shall be set on fire, Is. xxxiii. 12; דִּבַּרְתָּ thou hast spoken, Ib. xxxix. 8; בְּטָח security, Prov. i. 33; אִמָּתָה *a nurse*, Ruth iv. 16. But these may be errors of the copyists.

7. The pause-accent will sometimes change a terminating (·) into (-): as, יֵלֶךְ for יֵלֶךְ *he shall go*, Job xxvii. 21; הָשִׁיב return, restore, for הָשִׁיב, Is. xlii. 22; אֶל־תֵּלֵן (for תֵּלֵן) *tarry not all night*, Jud. xix. 20.

124. *Makkáph* following a terminating perfect and mutable vowel, which precedes a consonant, will change the vowel into its corresponding imperfect one: as, זָכְרִנָּה (for זָכַר נָה) *remember now*; כָּל־מְלָכִים (for כָּל מְלָכִים) *all kings*; אֶת־הָעָם (for אֶת הָעָם) *the people*, &c.

2. But if such final vowel be immutable, no change can take place: as, לְאִישׁ־אַחֶר *to, or for, another man*, Jer. iii. 1; אוֹת־הַבְּרִית *the sign of the covenant*, Gen. ix. 12. The reason of this is; the addition of *Makkáph* deprives the word ~~to~~ which it ~~is~~ ^{follows} attached of its tonic accent, and this makes it necessary that the preceding vowel be imperfect, when that is possible (Art. 33.).

On the Use and Situation of the Euphonic Accent.

125. It has already been remarked, that the *Euphonic accent*, *Métheg*, may be considered as supplying a secondary accentuation (Art. 64. 5.), with reference to some tonic accent, preceding it. Monosyllables, therefore, can never have an Euphonic accent, unless indeed they happen to precede *Makkáph*; but, in that case, they are considered as making an integral part of a compound word, and may receive the Euphonic accent according to rules presently to be laid down. Dissyllables may receive an Euphonic

* In some editions יִצְּתָה.

accent; but these syllables must have a final (:) *Shěvá* intervening: as, יְהִי־הָאֵל he shall be, &c.

Rules for the Insertion of the Euphonic Accent.

126. The third syllable (not ending with a consonant) of any word, reckoning inclusively from the tonic accent, will have the Euphonic accent *Métheg*; as, הָאֶחָד the one, Gen. ii. 11; הִהְלֵךְ which proceedeth, Ib. v. 14; אֶרְשָׁנָה I shall possess it, Ib. xv. 8; מֵאֲבִינוּ from our father, Ib. xix. 32; לְשִׁנָּתָם according to their tongues, Ib. x. 20; וּמִמִּזְבֵּי־הָאֵל and from thy kindred, Ib. xii. 1.

127. But if this third syllable end in a consonant, the Euphonic accent will be with the fourth: as, וּמִמִּזְבֵּי־הָאֵל and of their fat, Gen. iv. 4; וְאִנִּיתִּי and I remain, 1 Kings xix. 10 (where וְ, being doubled by Dāgēsh, concludes the syllable; as, וְאִנִּיתִּי).

2. Perfect vowels, preceding Shěvá, and having no tonic accent, will, if occupying the third place from any tonic accent, (reckoning the *Shěvá*), receive an euphonic one: as, הָיְתָה it was, Gen. i. 2; תִּהְיוּ thou (fem.) shalt bring forth, Ib. iii. 16; תִּנְנֶנָּה Nineveh, Ib. x. 11; דִּלְדֹלֶת generations, Ib. ii. 4; יִשְׁבֹּץ he shall bruise thee, Ib. iii. 15.

3. In many instances the Euphonic accent is omitted; nor is it necessary it should ever be added, if we except one case, viz. when the figure of (◌◌) *Kāmets* precedes *Shěvá*, for then this vowel will be either *ā* (◌◌), just as the accent is added (◌◌), as, חֲכִימָה she was wise; or, חֲכִימָה wisdom (Art. 55.). In every other case, no difficulty can arise, whether the accent is added or not.

4. In some cases, however, the Euphonic accent seems to mark the substitution of an *imperfect*, for a *perfect* vowel: as, גְּבֻלָּה (for גְּבוּלָה thy border, Exod. xxiii. 31; וְיִירָאוּ for וְיִירָאוּ) and they shall fear, Mic. vii. 17; where it is necessary for the completion of the syllable (Art. 33.). It is, nevertheless, frequently omitted, and must be supplied by the reader, particularly before an implied Dāgēsh (Art. 109), &c.

5. The letter וְ with *Shūrék* prefixed to a word, and situated as above, with respect to the tonic accent, will sometimes be found with the Euphonic accent, and followed by one of the substitutes of *Shěvá* where (:) would be regular: as, וְשָׁבָה and lead thou captive, Jud. v. 12; וְתִבְקָשׁ and be thou sought, Ezek. xxvi. 21.

2 syllables

128. Words consisting of more than two syllables, the first of which is terminated by Dāgēsh, will receive the Euphonic accent on that syllable: as, וַיִּשְׁמְעוּ and they heard, Gen. iii. 8; מָחָרֹת on the morrow, Ib. xix. 34; הַמַּאֲכָלֹת the knife, Ib. xxii. 6.*

2. This will also hold good when the Dāgēsh is omitted: as, וַיִּמְשְׁאוּ and he felt him, Ib. xxvii. 22; הַמְכַפֵּה which covereth, Exod. xxix. 13, &c. In all these cases Shēvā is initial; and, consequently, any one of the letters בְּגִד־כֶּתֶם, which may happen to follow, will retain its aspiration: as, הַמְתַּעֲבִים the abhorrrers, Mic. iii. 9. Hence הַלְלִי is to be pronounced *Hālēlú*, not *Hallú*. Something of the same kind is observable in the words גְּבַלְיָהּ and וִירְיָה just cited (Art. 127. 4.)

129. When any one of the substitutes of Shēvā happens to be preceded by a vowel, that vowel will receive the Euphonic accent: as, נַעֲשֵׂה let us make, Gen. i. 26; נְאֻמָּנו faithful, Numb. xii. 7; אֹהֶלֶּה his tent, Gen. xiii. 3; הָאָדָמָה the ground, Ib. i. 25; צִעֲקִים crying out (pl.), Ib. iv. 10; וְאֶשְׁלַחְךָ and I would have dismissed thee, Ib. xxxi. 27.

2. When the substitute of Shēvā, moreover, is resolved into its homogeneous imperfect vowel (Art. 106. 2.), the Euphonic accent will still remain: as, בַּעֲלֶיךָ thy sandal, Isa. xx. 2; וַיִּתְּרֻךְ and they shall fear, Hos. xi. 10.

130. When any imperfect vowel, at the beginning of a word, precedes a (:) Shēvā, not accompanied by Dāgēsh forte, it will, for the most part, have the Euphonic accent: as, מְחַבְּרָתוֹ its coupling, Exod. xxxix. 20; הִשְׁתַּחֲוּוּ they bowed themselves down, Jer. viii. 2; יִתְפַּרְקוּ they broke off, Exod. xxxii. 3; מְתִיחִים becoming Jews, Esth. viii. 17. Hence we have יִתִּיחַ, יִתְחַיֵּה, יִתְחַיֶּה, &c., from the verbs הִיחַ become, and חָיָה live. But, in these cases, the accents do not interfere with the syllabication (See Art. 43.).

accents for the they

131. On some occasions, other accents are found to occupy the situation of Métheg. These are, מֻנָּאֲכָה Mūnákha, קַדְמָא Kadmá, מֶרְצָא Mercá: as, וְהָעֵצִים and the pieces of wood, Gen. xxii. 7; וְאַהֲרֹן and Aaron, Exod. vii. 7; וְהַכֹּהֵן and the priest, Levit. vii. 8; לְמַלְכֵּיאל of

* The Student must not be surprised, if he finds the different editions of the Bible vary on these points.

Malchiel, Numb. xxvi. 45. In these cases we have *Mūnakh* or *Kadmá* in the place of *Métheg*, followed by *Zāképh Kātón*. In *וַיֵּלְכוּ* so they proceed, Numb. xxii. 7, *Kadmá* is followed by *Géresh*; and, Ib. xxxii. 39, we have it again, coupled with *Métheg*, in some editions: as, *וַיֵּלְכוּ*, which, with many similar examples, is perhaps to be ascribed to the carelessness, hurry, or whims, of the copyists.

2. In the following examples we have *Mercá* in the place of *Métheg*: as, *כְּכִכְבֵּי* like the stars,* Exod. xxxii. 13; *וַיִּטְמֵנוּהוּ* so he hides him, Exod. ii. 12.† In these cases *Mercá* is found with *Tiphkhá* for its tonic accent.

3. In a few instances *Yérakh* or *Yéthiv* is found in the place of *Métheg*; as, *מִמִּצְוֹתֵיהֶם* from their counsels, Ps. v. 11; *שֶׁאֲהָבָהּ* whom it (fem.) loves, Cant. 1. 7. In the last case, however, *שֶׁ* stands for *אֲשֶׁר*, and may therefore take any tonic accent. In numerous cases, as the student will find, many of these rules are never applied; and, in many others, as already remarked, the printed copies of the Hebrew Bible differ, as do also the MSS. In many too, neither the syllabication nor the sense of the passage, is affected by these accents, whence it should seem probable, that they have been added merely for the purpose of regulating the tone of voice, in reading or chanting the text.

On the Use and Position of MAKKAPH.

132. Learned men are not agreed whether this mark is, or is not, to be ranked among the accents. Some have argued that it ought, because it is always found to supply the place of an accent. Others, again, that it ought not; because it is universally found to deprive the word to which it is attached of its tone-accent. That it is equivalent in effect to an accent, I think, both parties allow: and, if I mistake not, its depriving the word to which it has been attached of its tone-accent, seems to make for the hypothesis, that it ought to be considered as performing the functions of such accent. It seems to me, therefore, but a loss of time to argue against its being termed an accent.

* In some editions *כְּכִכְבֵּי* regularly.

† Which is also with *Métheg* in some editions.

Rules for its Use and Insertion.

133. Words immediately connected with each other, either in signification or by grammatical-construction, are frequently connected by *Makkáph*, the former being then deprived of its tone-accent: as, יְהוָה נֹאמְרוֹ *Jehovah's word*, Amos ii. 16; טָהוֹר לֵב *pure of heart*, Prov. xxii. 11; וַיִּטֶּשֶׁם *and he pitched* (his tent) *there*; בְּרִנְתָּן *a little son*, 2 Sam. ix. 12; בֶּן-אֶחָד *one son*, 1 Sam. xxii. 20; כָּל-גְּבוּהָ *every high thing*, Job xli. 26; יִגְבֹּל-אֹתוֹ *it shall limit it*, Josh. xviii. 20; גַּם-לְאִישָׁהּ *even to her husband*, Gen. iii. 6; עַד-הָרַע *lest thou speak with Jacob* (any thing) *from good to bad*, Gen. xxxi. 24; אֲשֶׁר-קָרָא *which he called*, Gen. xxvi. 18. So, גַּן-בְּעֵדֶן *a garden in Eden*, Gen. ii. 8; בָּא-לָגוֹר *he came to sojourn*, Ib.; וַיְהִי-עֶרֶב *and the evening was*, Ib. i. 5, &c., to which many others might be added, in which two, three, or even four words, are thus connected (see Art. 65.). In all these cases, the last word only in the connection will have the tone-accent.

2. Since then the tone-accent is in all these cases taken away, words ^{so} connected, ending in a perfect mutable vowel, and followed by a consonant, will generally take the correspondent imperfect one in that syllable: as, כָּל-גְּבוּהָ *every high thing*, instead of כָּל גְּבוּהָ; בָּא-לָגוֹר *come hither*, for בָּא לָגוֹר; זָכַר-נָא *remember, pray*, Isa. xxxviii. 3, for זָכַר נָא; שָׁמְרוּ-הֶם *preserve integrity*, Psalm xxxvii. 37, for שָׁמְרוּ הֶם (Art. 124.).

3. In the following and similar cases, the terminating vowel of the preceding word is immutable: as, בָּנוֹת-לוֹט *the daughters of Lot*, Gen. xix. 36; גָּבֵר-צֶדֶד *great* (in) *hunting*, Gen. x. 9; יִגְבֹּל-אֹתוֹ *it* (the Jordan) *shall limit it*; לִב-דָּוִד *David's heart*, 2 Sam. xxiv. 10, where לב is put for לִבָּב; תַּת-יָמֶיהָ *the giving of its* (fem.) *strength*, Gen. iv. 12, תַּת being put for תַּתָּה.

4. We have, however, Prov. xxii. 15, בְּלִב־נַעַר *in the heart of a child*. We also have, Gen. xvi. 13, נָשָׁם-יְהוָה, and, Ib. 15, נָשָׁם-בְּנֵי, which, with similar instances, may perhaps be referred to the carelessness of the copyists.*

* The most complete list of these exceptions is given in the second volume of the Heb. Gram. by Guarin, pp. 320—1, 2.

134. *Makkáph* is inserted in the following cases:—

into 1. Particles, which from their nature can never have a distinctive* accent, are mostly connected with other words by the mark *Makkáph*: as, גַּם־לְאִישָׁהּ *even to her husband*; בְּתָם־לִבִּי *in the integrity of my heart*, Gen. xx. 5, &c.

2. When words are to be construed together the tone-accents of which would concur; i. e. when the accent of the preceding word is on the last syllable, and the following word is either a monosyllable, or a dissyllable having the accent on the penultimate, then, in order to avoid such concurrence (Art. 120.), such words are to be connected by *Makkáph*: as, זֶרַע־בּוֹ *its seed (is) within itself*, Gen. i. 11, instead of בּוֹ זֶרַע. So וַיִּנָּשֶׁק־לוֹ *so he embraced him*, and kissed him, Ib. xxix. 13, instead of לוֹ וַיִּנָּשֶׁק, &c.; וַיְהִי־עֶרֶב *so evening was*, and morning was, Ib. i. 5, instead of וַיְהִי עֶרֶב, &c. The remaining rules, usually given by the grammarians, may be resolved into one or other of the preceding.

3. In any of the above cases, the Euphonic accent may be appended to the former of such words, according to the rules already laid down (Art. 126, &c.).

* See the last Lecture in this work.

LECTURE V.

ON THE CHANGES WHICH TAKE PLACE IN THE TERMINATIONS OF WORDS, IN CONSEQUENCE OF THE FORMATION OF THE FEMININE FROM THE MASCULINE GENDER; OF THE DUAL OR PLURAL FROM THE SINGULAR NUMBER; AND OF THE STATE OF DEFINITE CONSTRUCTION.

Of the Formation of the Feminine from the Masculine Gender.

135. It should be premised that in the Hebrew Language there are but two genders, viz. the Masculine, and the Feminine.

2. The Masculine is generally restricted to nouns signifying the proper names or offices of men: as, דָּוִד *David*; עֲזָא *Uzza*; פֶּחָה or פַּחַת *a governor*; קֹהֵל *a preacher*, &c., whatever be their termination.

3. Also to words signifying *People, Rivers, Mountains, or Months*: as, יִשְׂרָאֵל *Israel*; יַרְדֵּן *Jordan*; סִינִי *Sinai*; נִסָּן *Nisán*, &c., without reference to their termination.

4. Words ending in any radical letter (not included in No. 5.), also those ending in ה preceded by (◌), and others terminating in י, ם, or ן, servile, will be of the masculine gender: as, דָּבָר *a word*; מְמֹשֶׁל *dominion*; שָׂדֶה *a plain, or field*; מְרֹאָה *vision*; עִבְרִי *a Hebrew*; פְּדִיּוֹם *redemption*; שֻׁלְחָן *a table*; קֶרְבֵּן *an offering*.*

* The exceptions are: אֶבֶן *a stone*; כַּד *a bowl*; אֶפֶסֶד *a viper*; אֲשֹׁר or אֲשֹׁרִי *a step, pace*; בְּאֵר *a well*; גֶּרֶן *a corn-floor*; חֶרֶב *a sword*; יָתֵד *a stake, post*; קֵד *a vessel so called*: כּוֹס *a full cup*; כֶּפֶר *a talent*; מִחֲבַת *a frying-pan*; נֶגֶה *light*; נַעַל *a sandal*; קִלְת *flour*; עָב *a cloud*; עֵישׁ *a star so called*; עֶרֶשׁ *a bed*; פֶּת *a morsel*; צָפוֹן *the north*; שָׁלֹו *a quail*; תִּבְל *the world*; חֲמֹר *an ass*; לֶחֶם *bread*; מָגֶן *a shield*; עֶרֶב *the evening, which are all feminine*.

5. Feminine nouns are the proper names of women, as well as words designating their offices; the names of regions or cities, and nouns signifying the parts and double members of the body, whatever be their terminating letters; e. g. רַחֵל *Rākhél*; מִיכָל *Mikál*; יִשְׁגַּל *a consort*; מוֹאֵב *Mōáb*; אֶדוֹם *Ēdóm*; חֶבְרוֹן *Khebrón*; יְרוּשָׁלַיִם *Yērūshālaím*; בֶּטֶן *the belly*; אָזֶן *the ear*, &c. This distinction, therefore, arises from the signification not from the form of the word: cities and regions being considered perhaps as mothers, and so of others.*

6. Nouns ending in תּ or ה are servile are also of the feminine gender: as, פּוֹקֶדֶת or פּוֹקְדָה *a female visitor*; בְּהֵמָה *a beast*; מַמְלָכָה or מַלְכוּת *a kingdom*. So שְׁנָא *sleep*, &c.

7. Many nouns are found in both genders, which are therefore termed *common*. These generally are, 1, The names of animals, flocks, birds: 2, Segolate nouns not restricted to the names or offices of men: and, 3, Others designating parts of the human body: 4, Participial nouns of the form פָּקֵד: and, 5, The decimal numerals from twenty to one hundred, inclusive: e. g. 1, נֶמֶל *a camel*; דָּב *a bear*; צֹאן and שֶׁה *a flock of sheep*; צִפּוֹר *a bird*: 2, אֶרֶץ *a road*; רוּחַ *breath*: 3, יָד *a hand*; עֵין *an eye*; זְרוּעַ *an arm*; נֶפֶשׁ *the soul*: 4, חֲצֵר *an enclosure*: 5, עֶשְׂרִים *twenty*; שְׁלֹשִׁים *thirty*, &c. To these several others of different forms may be added: as,

* The exceptions are, פֶּה *the mouth*; צֵנָף *the neck*; עֲרֹף *the back*; שֶׁר or שֶׁרֶר *the navel*; עֵפְעָפִים *the eyelids*; עֲקֵב *the heel*; דְּמוּת *likeness*; שְׂדֵמָה *a blasted field*; מִנְחָה *a meat-offering*; מוֹרָה *a razor*; מִזְוָה *a cucumber bed*; and צָבָה *an army*, which are all masculine. I am inclined to believe, that this termination is nothing more than a fragment of some ancient form of the feminine pronoun of the third person singular, which we also find as the inseparable feminine pronoun of the same person. See the table of inseparable pronouns, Art. 145.

אָרן *a chest, or ark*; גַּן *a garden*; חלון *a window*; יֵצִיעַ *a couch*; יוֹבֵל *a jubilee, &c.*, which are noted in the dictionaries.

136. We now come to shew how the noun of the feminine gender is formed from that of the masculine.

1. It will readily be perceived, that the names of certain offices, &c., may apply to either men or women; and that cases might occur, in which it may be necessary to designate the sex of the person, to which such word is applied. The masculine forms have already been pointed out; it will be necessary here only to shew how those peculiar to the feminine are formed from them.

masc. form
2. Feminine nouns will be formed from the masculine
1. generally by adding the termination הַ or תַּ, and
2. changing the preceding vowels of the ultimate or penultimate syllable, according as the analogy of the word (hereafter to be considered) and the rules detailed (Artt. 93, 101.) may require; e. g. טוֹב *a good man, &c.*; טוֹבָה *a good woman, &c.*; מֶלֶךְ (original form מַלְכָּה) *a king*, מַלְכָּה *a queen*; בּוֹקֵר masc. בּוֹקֶרֶת or בּוֹקֶרֶת fem. *a visitor, or visiting.*

3. Let us now see in what instances these different terminations are taken. It will be extremely difficult to lay down rules comprehending every possible case: we shall content ourselves therefore with the following, given by Albert Schultens.

masc. form
4. Nouns ending in an *immutable** vowel will generally take the termination הַ: as, בָּקִיר *visited, masc.*; בָּקִירָה fem.; טוֹב *good, masc.*; טוֹבָה fem.; גָּדוֹל *great, masc.*; גָּדוֹלָה fem.; צַדִּיק *just, masc.*; צַדִּיקָה fem.

5. Patronymics, and nouns originally ending in י, also

* What vowels are to be considered as *mutable* or *immutable*, will be shewn in the next Lecture.

ordinal numbers ending in י and falling under this rule, will double the (י) by *Dāgēsh*, upon receiving this feminine termination: as, מואבִּי *a Moabite*; מואבִּיָּה (or מואבִּית) *a Moabites*. So, אַרְמִי *a Syrian*; fem. אַרְמִיָּה (or אַרְמִית); פֹּרִיָּה *bearing fruit*; בֹּכִיָּה *weeping*; שְׁלִישִׁי *the third*, masc.; שְׁלִישִׁיָּה or שְׁלִישִׁית, fem.

6. Participles of the *Hiphhil* conjugation are excepted: as, מַמְכֵּד, fem. מַמְכֵּדָה, with some other nouns: as, שֹׁלֵט *a ruler*; שֹׁלֵטָה, fem.; גִּבּוֹר *a master*; גִּבּוֹרָה or גִּבּוֹרָה *a mistress*.

7. Nouns receiving a final *Shēvā* (ִ) in the penultimate syllable will take ה־ for their feminine termination: as, אָדוֹם *red*, masc.; אֲדֻמָּה (for אֲדֻמָּה) fem.; קָטָן *little*, masc.; קָטָנָה, fem.; נֶסֶב *surrounded*, masc.; נֶסֶבָה, fem. So, נִגְלָה *revealed*, for נִגְלָהָ, from נִגְלָה, masc. by contraction (Art. 73.).

8. Hence all segolate nouns will form their feminines in ה־; as, מֶלֶךְ, for מַלְכָּה *a king*, fem. מַלְכָּה *a queen*; אֹכֵל for אֹכֵלָה *food*, fem. אֹכֵלָה; עוֹל for עוֹלָה *wickedness*, fem. עוֹלָה; or, by contraction (Art. 87. 1.), עוֹלָה; צִיד, for צִידָה contracted by (Art. 87. 3.) צִידָה *hunting*, fem. צִידָה.

1. 9. Some nouns are found to take both forms of the feminine: as, מַמְלָכָה or מַמְלָכָה *a kingdom*; מִשְׁפָּחָה or מִשְׁפָּחָה *a family*, (*Pāthākhs* are here taken instead of *Sēgōls* on account of the guttural ח) אֲשַׁמְרָה or אֲשַׁמְרָה *a watch or guard*. So some participles and infinitives: as, פּוֹקֵדָה or פּוֹקֵדָה *visiting*, fem.; לָדָה or לָדָה *bringing forth*. To which may be added the patronymics, &c.
2. above noticed, as well as many other nouns which will be learned
3. best from practice.

137. Nouns not subject to these restrictions will, for the most part, have their feminine forms ending in ת־ or in some equivalent termination: as, עֹטָר *a crown*; עֹטָרָה, fem. (which also has עֹטָרָה).

2. The terminations equivalent to ת־ are: 1, וֹת־; 2, וֹת־; 3, וֹת־; 4, וֹת־; 5, וֹת־; 6, וֹת־ or וֹת־; 7, וֹת־ or וֹת־; as, וֹת־

1. אָחָה *sister*, for אֶחָה; but on account of the guttural ח, אֶחָה, which, by Art. 87. 1, will become אַחָה or אָחָה: 2, גָּלוּת for גְּלוּת, and by Art. 87. 2. גְּלוּת *exile*: 3, תְּבִנָּה *a pattern*, for תְּבִינָה, and by Art. 87. 4. תְּבִנָּה: 4, מוֹצֵאת for מוֹצֵאת *finding*, by Art. 87. 5: 5, חַטָּאת for חַטָּאת *sin* (by the same Article); 6, תָּת, for תָּת *giving*, (primitive form תָּת, the ת being rejected by Art. 76.). So, אֱמֶת *truth*, for אֱמֶת or אֱמֶת: 7, לֵת for לֵת *bringing forth a child*, (primitive form לֵת, and, rejecting the medial ד for the sake of euphony, we have לֵת). For the same reason, we have אַחָה for אַחָה *one, fem.*; בַּת *a daughter*, for בַּת or בַּת: but זִמְרָה *a song*, has the regular Chaldaic or Syriac termination.

On the Inflection of Nouns.

138. Three numbers are recognised by Hebrew Grammarians in the inflection of Nouns: viz. the Singular, the Dual, and the Plural.

On the Formation of the Dual Number.

1. The dual number is formed from the singular by adding the termination יָם: as, יוֹם *a day*; יוֹמִים *two days*; מֶלֶךְ (for מֶלֶךְ) *a king*; מְלָכִים *two kings*; מַלְכָּה *a queen*; מְלָכָתִים *two queens*. Instead of שְׁנַיִם *two*, we have, by contraction (Art. 87. 3.), שְׁנָיִם, and fem. for שְׁתֵּי, שְׁתֵּי (for שְׁתֵּי Art. 76.), by the same rule.

2. All feminine nouns ending in הָ, change הָ to ת upon receiving any increment whatsoever; as also when put in construction with any other noun, of which more will be said hereafter: hence we have מְלָכָתִים *as above*.

3. The dual number is, for the most part, restricted to things which are double by nature or art, as the parts or double members of the body, &c. It is never found in the conjugation verbs.

4. A few instances occur in which a dual termination is added to a noun already in the plural number: as,

חֲמַתַּיִם *two walls*, Isa. xxii. 11; לְחִתַּיִם *two tables*, Ezek. xxvii. 5.

The changes of the preceding vowels will be regulated as before (Art. 93, &c.): these will be particularly considered in the next Lecture.

On the Formation of the Plural Number Masculine.

139. Nouns of the masculine gender are made plural by attaching the *asyllabic* augment יִם to the singular: as, טוֹב *good*, masc., טוֹבִים plur.; מֶלֶךְ (for מַלְךְ or מְלִיךְ) *a king*, plur. מְלָכִים; גּוֹי *a nation*, plur. גּוֹיִם (for גּוֹיִים by omission, Art. 75.) *nations*; נָכְרִי *a stranger*, plur. נָכְרִים (for נִכְרִיִּים by contraction and omission, Artt. 75. and 72.). So יְהוּדִים *Jews* (for יְהוּדִיִּים).*

2. In many instances, however, words of this kind are written fully: as, לְוִיִּם *Levites*, sing. לְוִי; כּוּשִׁיִּים *Cushites* (vulgarly *Ethiopians*); כִּתִּיִּים *Chittim*, Isa. xxiii. 12; יְהוּדִיִּים *Esth.* iv. 7, viii. 7; כַּשְׁדִּיִּים *Chaldeans*, 2 Chron. xxxvi. 17, &c.; where the marginal reading is generally of the contracted form.

In one instance א is inserted in the place of *Dāgēsh*: as, עֲרַבִּיִּים for עֲרָבִיִּים, or contr. עֲרָבִים *Arabs*, 2 Chron. xvii. 11.

3. We sometimes have the Chaldaic termination יָן: as, מְלָכִין *kings*, Prov. xxxi. 3; אִילָן (for אִילָּן) *islands, continents*, Ezek. xxvi. 18, &c.

* So שָׁנִים pl. of שָׁנִי *scarlet*, Isa. i. 18; חֲפָזִי of חֲפָזִים *free*, Isa. lviii. 6; פְּנִימִי פְּנִימִים *inner*, 1 Chron. xxviii. 11, for שְׁנִיִּים, &c.

The א added to Hebrew masculine plurals, as well as the י of Syriac and Chaldaic ones, seems to me to have been added for the mere purpose of filling up the hiatus which would otherwise have happened. Such is the *Tanween* (ءَ, َ, ِ) of the Arabs; which, according to them, is always cut off when the word is placed in the state of *definite construction*, as is also its vicegerent the final ن of the dual and plural. ويجب تجريد المضاف عن التنوين

&c. *Hidayat-oon-Nahwe*, p. 57 Calcutta, 1803. The Moolla Jāmi considers this as the index of a complete word, which, when lost in the state of construction, is supplied by the following word. Comment. on the Kāfia, p. 111.

4. The terminating letters ם, or (Chaldîac) ן, are always omitted, when the noun is in the state of definite construction with any following word (Art. 143.), or when any affixed pronoun is attached to it: as, מְלִכֵי אֶרֶץ *kings of the land*; מְלִכֵּיהֶם *their kings*, of which more will be said hereafter. The first of these forms is termed *absolute*, the second is said to be *that of construction*.

5. In some cases also, when such plural words are not in the state of *construction*, these letters are omitted: as, חֹסֵי קוֹ *those who trust in him*, Ps. ii. 12, &c.

6. We occasionally find the termination יִ used instead of יִם or יִ׃ as, גִּבֹּרֵי *locusts*, Amos vii. 1, Nah. iii. 17: חַלּוּנֵי *windows*, Jer. xxii. 14; שָׂרֵי *princes*, Judg. v. 15; הָרֵי *mountains*, Zech. xiv. 5; חֹרֵי *net works*, Isa. xix. 9; חֲשׁוּפֵי (men, &c.) *uncovered*, Isa. xx. 4; and frequently, שֵׁנֵי *the Almighty*; אֲדֹנֵי *Lord*, &c. But, as we find that this diphthong (יִ) is only another form for יִ׃ (Art. 87. 3.), we may perhaps hence conclude, that this termination is nothing more than a contraction for יִ׃, and therefore, perfectly equivalent to it in signification: but, not containing any thing superlative as some have thought. This termination has also been supposed to designate collective nouns; but, as most plural nouns may be considered as collectives, there does not seem to be any necessity for this distinction.

7. There are moreover several passages, in which יִ has been thought to be a plural termination: as, רֹאשׁ הַשָּׂלִשִׁי *head of the captains*, 2 Sam. xxiii. 8, which in the parallel passage, 1 Chron. xi. 11, is רֹאשׁ הַשָּׁלִישִׁים. So הַפָּרִי וְהָרָצִים *the captains and the runners*, 2 Kings xi. 4, 19. Of this kind some suppose הַפְּעֻנֵי Gen. xii. 6, xiii. 7; פָּרְתִי וּפְלָתִי 2 Sam. viii. 18, xx. 7, 23, &c. to be, while others believe the terminating (יִ) to indicate nothing more than a patronymic or gentile noun.* To these some other passages

* I am very much disposed to believe, that the plural termination attached to Hebrew nouns and verbs, is nothing more than a fragment of some word originally used to designate plurality. In the Malay, Sanscrit, and some other languages, the plural number is still formed by adding some word or words signifying *much*, *many*, or the like; or, by repeating the same word: as, in the Malay, *Orang bāniak*, or *Orang ūrang*, *many man*; or *man man*. So in Sanscrit. See Yates's Gram. p. 59.

might be added: as, פְּלִילִי Job xxxi. 28, compared with Ib. v. 11; חַיִּי 1 Sam. xx. 38; חַיִּי Gen. xl. 16; עַמִּי 2 Sam. xxii. 44, Ps. cxliv. 2, Lam. iii. 14, &c.

In such cases as these, יִ may, according to our hypothesis, be

In the Coptic and New Zealand also, the syllabic *ni* or *na*, which is prefixed for the purpose of designating the plural number, seems manifestly to be derived from the word *naa* or *na*, which in both these languages means *great*, *much*, or the like. || In the Hebrew we find words derived from the root הָיָה or הָיָה *being*, signifying *substance*, &c.: as, הוֹן *wealth*; הָזָה *a great misfortune, calamity*; or הֵזַה *a great deep, a bath*. In the Arabic هوي is, *inordinate affection*; هَوِيَّةٌ *lust, a great deep, abyss*: and hence, perhaps, יְהוָה

Jehovah, the great being, emphatically styled הוֹ הוֹ, or הוּא, as well as אֱהְיָה אֲשֶׁר אֶהְיָה Exod. iii. 14. So in the Sanscrit *bhūvān*, literally and etymologically, *being*, applied to God or any great man; from the root *bhū*, *be*. Now, if we can conceive a noun of the primitive form הָיָה, i. e. הָיָה *being, substance, much*, or the like, thus to be used, we shall have the forms הָיָה by Euphony, (Art. 108), and הָיָה by contraction, (Art. 87. 3.). Writing then הָיָה הָיָה in the form proper for construction but in one word, and striking out the first ה by Art. 73, and the last by Art. 74, we shall have הָיָה for the contracted plural form, to which the Euphonic ה or י may be added or not: and without the (·) *Khirik*, הָיָה, which is a form noticed above. Again, taking הָיָה, which is the *segolate* form proper for construction, and striking out the two ה *He's* as before, we shall have הָיָה, which is the termination proper for the *state of construction* likewise. The termination הָיָה, or by contraction הָיָה, (Art. 87. 2.), may, for the sake of distinction, have been taken for the verbs from the cognate root הָיָה having the same signification: for, taking the *segolate* or primitive form הָיָה or הָיָה, we shall have הָיָה by contraction; and, writing הָיָה for הָיָה, as before, we shall have the plural terminations for some parts of the verb, as also for some nouns above noticed, which I believe are real ancient forms of nouns in the plural number, and which therefore stood in no need of correction by the Masorets.

The plural termination of the feminine nouns may have arisen from this same root: for if we take הָיָה of the form הָיָה, and change the final ה into ת, which occasionally takes place, we shall have by contraction הָיָה by Art. 87. 1, and, for הָיָה הָיָה, as before.

a plural termination, the Euphonic ם being cut off: but, as it will be hereafter seen, that (י.) is also the termination of patronymic or gentile nouns, the context alone must be our guide in ascertaining the sense in such passages.

8. Dr. Gesenius is of opinion, that the termination י־ is, in some cases, nothing more than an Arabism for the singular יָהּ: as, שָׂדֵי for שָׂדֶה *a field*, Deut. xxxii. 13; Ps. viii. 8. So חֲזִיזֵי for חֲזִיז *a seer*, 2 Chron. xxxiii. 19, &c., but this is unnecessary.

9. Some have also supposed, that יִן, and י without the Euphonic ך, are occasionally used as plural terminations: as, יִשְׁחָרֹן, *Yeshūrahūn* for *Israel*. חֲבָרֵי שָׁמַיִם to be read חֲבָרֵי שָׁמַיִם (by Art. 87. 2.) *augurs*, i. e. *dividers of the heavens*. So Isa. xlvii. 13, רַבּוֹתַי הוֹרָהֵי (רַבּוֹתַי) *the multitude of my laws*. So יִדְעִי Ps. cxix. 79; שְׁנָאוֹ 2 Sam. v. 8; בָּנָי 1 Chron. vi. 11, &c. In most of these and similar passages, however, we have a various reading in the margin, which supplies the regular plural termination, יִי.

On the Formation of the Plural Number Feminine.

140. The termination used to designate the feminine plural is יוֹת־*, which like the preceding יִי, &c. is *asyllabic*: as, דֹּוֹר *a generation*, דֹּוֹרוֹת (or Art. 72. דֹּוֹרֹת) *generations*.

2. When the feminine singular ends in ת־, ת־, or ת־^{chaldæ}, &c., these terminations are rejected in forming the plural: as, בּוֹקֶדֶת (or בּוֹקֶדֶת) *visiting*, (fem.) בּוֹקֶדֶת, plural.† The same may be said of the Chaldaic termination ת־; as, תְּהִלָּת *praise*, תְּהִלּוֹת *praises*, Ps. ix. 15, &c.

3. Feminine nouns ending in יִת־ and יוֹת־ take the same termination, with this difference, viz. that י, in the

* See the note to the preceding article.

† In other words, the feminine plural is formed from the masculine singular, not from the feminine singular.

1. first case, is doubled by *Dāgēsh*: as, עֲבֵרִית *a Hebrew woman*, plural עֲבֵרִיּוֹת (the singular being עֲבֵרִית or (עֲבֵרִיָּה): and in the second by prefixing י, and preserving the homogeneous imperfect vowel corresponding to ו: as, מַלְכוּת *a kingdom*, מַלְכוּתִּים *kingdoms*, as if the singular were a contraction of מַלְכוּיָה.

4. Nouns ending in יָת are sometimes found with their plurals formed by the addition of the plural terminations יִם or וֹת: as, הַנֵּיִת *a spear*, pl. הַנֵּיִתִים and הַנֵּיִתוֹת; זִנִּית *fornication*, pl. זִנִּיתִים, &c.

5. So also others ending in תָּ; as, הַדֶּלֶת *a door*, pl. דִּלְתוֹת; קֶשֶׁת *a bow*, pl. קֶשֶׁתוֹת *bows*; שֵׁפֶת (for שֵׁפָה) *a lip*, pl. שֵׁפֶתוֹת *lips*.

141. The plural belonging to a considerable number of masculine nouns is found with the feminine termination וֹת, while, on the other hand, many feminine nouns are also found with the masculine termination יִם in the plural: as, 1st, אָב *a father*, pl. אֲבוֹת; אוֹצֵר *a treasure*, pl. אוֹצְרוֹת; and, 2d, אֶבֶן *a stone*, fem. pl. אֲבָנִים; אֵלֶּה *a fir-tree*, אֵלִים *fir-trees*; all of which the Lexicons will supply as they occur.

2. Nouns of the common gender are sometimes found with two plural forms: as, שָׁנָה *a year*, pl. שָׁנִים and שְׁנוֹת *years*: so יָמִים and יָמוֹת *days*, for יָמִים or יְמִמוֹת, pl. of יוֹם for יוֹמָה *a day*; and, a few others have the masculine added to the feminine form of the plural: as, בָּמָה *a high place*, pl. בָּמוֹת and בָּמוֹתִים. Others again are found only in the plural number: as, פָּנִים *the face*; חַיִּים *life*; נָשִׁים *women*. Others are used in the dual only: as, מְלָחִים *a mill*; מֵאֻנָּה *balances*, &c.

142. Generic nouns signifying any whole species, may, in the singular number, be construed as plurals when the context requires it: as, עוֹף *fowl*, or *fowls*; בֶּן *child*, or *children*; צֶאֱן *flock*, or *flocks*.

2. Hence, nouns signifying *Metals, Liquids, Virtues, Vices*, to which may be added *Proper names*, are generally found in the singular number only: as, כֶּסֶף *silver*, זָהָב *gold*, תֵּינִי *nine*, יֵצֶהָר *oil*, חֵכְמָה *wisdom*, נְבִלָה *foolishness*, שִׂנְאָה *hatred*, מֹשֶׁה *Moses*, צִפּוֹרָה *Zipporah*, יִשְׂרָאֵל *Israel*, &c.

3. We have, nevertheless, תְּבוּנֹת *understandings*, אֲהָבִים *loves*, חַסְדִּים *graces*, כַּעְשִׁים *angers*, חֲכָמֹת *wisdoms*, &c.; but, in these cases, the signification is intensive.

4. Nouns implying age are mostly found in the plural number: as, נְעֻרִים *childhood*, צְלֻפִּים *youth*, זְקֻנִים *old age*, &c. We have, nevertheless, יְלָדוֹת for *childhood*, and עֲלָמוֹת for *youth*, to which some others might be added.

5. Words ending in יָת and יָת, generally denote the state in which any person or thing is said to be. Hence יְלָדוֹת will signify the *state of childhood*; these words therefore need not be put in the plural number. In the other case, the word שָׁנִים is probably understood; we shall therefore have נְעֻרִים for שָׁנִים *childish years*; and so of others, which will account for the apparent anomaly.

The nouns generally found in the dual number have already been pointed out (Art. 138. 3.).

On the Changes found to take place in Nouns when put in the Definite State of Construction.

143. By the *definite state of Construction* is meant, the juxta position of two or more nouns, not meaning the same thing, when the latter is added for the purpose of defining, or otherwise qualifying, that which immediately precedes it: as, יַד יְהוָה *Jehovah's hand*; שֶׁבֶט בְּרֹזֶן *a rod of iron*; יְמֵי שְׁנֵי-חַיֵּי אַבְרָהָם *the days of the years of the life of Abraham*.

2. Now, as such words are added for the sole purpose of presenting some *one definite idea*, the whole combination seems to have been considered as presenting *one* compound word only; and, hence, the governing tone-accent has been supposed to rest on the last so construed; and then the vowels of the preceding word have been contracted or rejected, as far as the analogy would allow.

3. Hence, nouns having perfect and *mutable** vowels

* These will be shewn when we come to treat of the forms of nouns.

in their ultimate and penultimate syllables, will generally change that in the ultimate to its homogeneous imperfect one, and reject that in the penultimate: as, דְּבַר יְהוָה *Jehovah's word* (from דָּבַר); תּוֹרַת יְהוָה *Jehovah's law* (from תָּוַרַה).

4. All feminine nouns however ^{in singular} ending in ה־ will change the ה to ת, probably for the purpose of rendering the character of such words more susceptible to the ear, than they would be with the ה remaining (Art. 138. 2.).

5. Exceptions:—All masculine nouns singular ending in ה־* will take ה־ when preceding others in the state of construction: as, מִקְנֵה-אַבְרָם *Abram's stock*. Segolate nouns are subject to no variation in the singular number: as, מֶלֶךְ אַשּׁוּר *the king of Assyria*.

6. Segolate nouns having ו or י for their middle radical letter, will undergo a contraction when preceding other nouns in the state of construction: as, תּוֹךְ הַגֶּן *the midst of the garden*, (from תִּיּוֹךְ of תִּיּוֹךְ) by Art. 87. 1; בֵּית יַעֲקֹב *the house of Jacob*,† גִּי בָּעֵר (for גִּיהָ) *sufficiency of burning*, Isa. xl. 16. (Art. 87. 3.).

7. All masculine, dual and plural, nouns, ending in י־ and יִם respectively, will take the termination י־, and reject, (or otherwise contract,) the preceding vowel, whenever it is perfect and mutable; e. g. דְּבָרֵי יְהוָה *Jehovah's words* (sing. דָּבַר); עֵינֵי יְהוָה (sing. עֵין or עֵין, dual עֵינִים) *Jehovah's eyes*. In these cases, the terminating ם of the dual and plural may be considered as

* This terminating vowel seems to have been taken in order to avoid the confounding of these nouns with feminines ending in ה־

† Hence, perhaps, the termination י־ in plural masculine nouns, as דְּבָרֵי is for דְּבָרֵיהֶם, see Art. 139. 7. note.

1.
Singular
change
1. initial
2. imper
input

pen ת

masculine
in ה־

Segolate
non-va

י ו
constr

2.
Dual
= י

euphonic, as the ׃ also is in the Chaldaic, Syriac, and Arabic (Art. 139. 4.).

On the termination ׀, occasionally found in this situation, see Art. 139. 6.

8. From the examples already given, it will be seen that this construction may generally be translated by the genitive case in other languages; but, as one or other of the particles is occasionally introduced for this purpose, as well as to form combinations equivalent to the different cases of the Greek and Latin grammars, the Student is referred to the Syntax for further information on this subject.

LECTURE VI.

ON THE PARTS OF SPEECH IN GENERAL, AND ON THE NOUN IN PARTICULAR.

144. HAVING laid down and exemplified the general principles of syllabication, &c. as found to prevail in this Language, we may now consider its different parts of speech, and shew how they stood in their primitive forms, and how they have been derived from one another.

1. The Hebrew language is, like all others, found to consist of nouns, verbs, and particles,* so arranged in sentences as to convey to the mind such ideas or notions as are intended to be inculcated by any Speaker or Writer. Of these, the third person, singular, masculine of the verb has generally been taken as the root or theme, from which the others have been derived. For

* The Arabian and Jewish grammarians comprehend in these all the other parts of speech generally given in the grammars of Europe.

my own part, I believe the noun ought rather to be considered as the root; not only because the learner may by this means be enabled more clearly to see how the conjugations of the verbs are carried on, but also because he may ascertain, with a much greater degree of precision, the force of all those nouns which have hitherto been considered as branches of the verb. Again, there are classes of the verb which do not exhibit the root fully in the third person singular masculine of the preterite; and these comprehend all those which have ى or ې for the middle radical letter; which are found complete in the noun, but defective in the verb. In some others, indeed, the noun appears in a defective form; but, in these cases, it is not found complete in the verb. Again, the variation found to prevail in the last vowel of the preterite, is more naturally accounted for in the noun than in the verb; and it is a fact, that a noun having the same vowel is almost universally found to exist. Besides, the participial and other nouns, which have no tenses in themselves, are much better understood when considered as derived from the primitive nouns, than when derived from words conjugated as verbs. Add to this the circumstance, that a verb in the state of conjugation either is, or must be considered as, compounded with a pronoun; and, therefore, in a state unfit to be taken for a primitive word. It is when without these pronouns, as well as every other adjunct, and when a word is in its simplest form, that we consider it as the root;* and, this we contend, is

* The school of Basra hold the same opinion, with reference to the Arabic. See Ebn Farhât on this subject in M. de Sacy's Gram. Arabe, vol. i. p. 229, note. M. De Sacy himself thinks it will come to much the same thing, whether we consider the infinitive form as the root, or whether we take the third person singular of the masculine preterite, because the one may be termed the *logical root*, the other the *etymological* one, Ib. p. 197. But why, it may be asked, are

the more natural way to proceed. Induced by these considerations to give the noun the first place in the etymology, we shall now proceed to lay down the forms of the personal pronouns, as used either in connection, or not, with other nouns; not, because these words have any prior claim to our consideration; but because, we shall thereby enable ourselves to shew, when we come to detail the forms of the nouns, how these pronouns are connected with them.

Classes of

Of the PRONOUNS.

145. The pronouns are, in the Hebrew, as in other languages, 1. *Personal*, 2. *Demonstrative*, 3. *Relative*, and, 4. *Interrogative*, with which, 5. the *Reflective*, pronouns and the Definite Article, are sometimes classed. We shall at present consider the *Personal* Pronouns only.

Personal.

Separable
Inseparable

The Personal Pronouns.

1. These are termed *Separable*, and *Inseparable*. When *Separable*, they may be considered as representing the person to which they belong in the nominative case:

we to have two forms of the root for the same word? And why may not that, which is termed the *logical* root, be also considered as the *etymological* one? If the one presents a form more simple than the other, which is the fact, Why, I want to know, may not the less simple be considered as derived from the other? I must confess, whatever the school of Koufa may think of it, that of Basra appears to me to have reason on their side in this question; and to their opinion I am therefore compelled to subscribe, which M. De Sacy has also done at p. 128, note *a* of his second vol. See also the Mikhlol of Kimkhi, fol. קמ"א verso. The passage will be cited hereafter. I use the small edition of 1545. See also Le Court de Gebelin, Monde Primitif. vol. iii. pp. 55, 56, 80, &c.; Mr. Forster's Essay on Sanscrit Gram., p. 540; Caroli Aurivillii Dissertationes Goet. 1790, p. 376, &c. It is a curious fact, that in the Burman, verbs are nothing more than participial nouns conjugated with the pronouns. See Carey's Grammar of the Burman, p. 79, &c. See also Humboldt on the Chinese, Journal Asiatique, vol. iv. p. 115.

when *Inseparable*, they exhibit only a part of the *Separable* pronoun combined with some other word. When attached to verbs, they may be said to represent either the objective or some other oblique case; but, when attached to nouns, they stand for the correspondent possessive pronoun: there being no other way of expressing the possessive pronominal sense in Hebrew.

Attached
Nouns =
Possessive Pronouns

2. The *Separable* personal pronouns are as follows :

1 Person.	{	SING. COM. GEN.	
		אֲנִי, or אֲנֹכִי..... I.	
2 Person.	{	PLUR.	
		אֲנֵינוּ, rarely נִהְיֵנוּ, and once אֲנִי.. We.	
2 Person.	{	SING. MASC.	
		אַתָּה, rarely אַתָּ (for אַנְתָּ, &c.) .. Thou.	} masc.
		PLUR.	
		אַתֶּם, (for אַנְתֶּם) You.	
2 Person.	{	SING. FEM.	
		אַתְּ, rarely אַתִּי (for אַנְתְּ, &c.) Thou.	} fem.
		PLUR.	
		אַתְּן, rarely אַתְּנָה (for אַנְתְּן, &c.) You.	
3 Person.	{	SING. MASC.	
		הוא He.	} masc.
		PLUR.	
		הֵם, occasionally הֵמָּה They.	
3 Person.	{	SING. FEM.	
		הִיא, anciently הִוא.	} fem.
		PLUR.	
		הֵן, occasionally הֵנָּה.	

3. In a few instances אַתָּ thou, is used in the masculine gender : viz. Num. xi. 15, Deut. v. 24, and Ezek. xxviii. 14. | אַתֶּם is used as a feminine in Ezek. xiii. 20 | הֵנָּה is also used as a feminine, Cant. vi. 8, Ruth i. 22, Zech. v. 10 : | and הֵנָּה as a masculine, 2 Sam. iv. 6, Jer. l. 5. | הֵן also occurs as a masculine, Ruth i. 13. We also have הִיא for הִוא, 1 Kings xvii. 15; and הִוא for הִיא throughout the Pentateuch, if we except eleven instances. This is

found in
the text

usually ascribed to an archaism, grounded on the supposition that in ancient times the pronouns were all considered as being of the common gender.

4. אֲנִי is probably a foreign word: Egyptian, perhaps, where we have ANOK, there being no trace of it in any of the sister dialects of the Hebrew. Gesenius finds it, however, in the Phœnician.*

5. The *Inseparable* pronouns are abbreviated forms of the pronouns above given; they are invariably found attached to some preceding word, whether that be a noun, verb, or particle.† The following is a table of their forms when attached to nouns; we shall give those for the verbs hereafter.

		<i>Inseparable.</i>		
		SING. COM. GEN.	FOR NOUNS SING.	FOR NOUNS PLUR.
<i>Separable</i> For the 1 Pers. <i>common</i>		אֲנִי, or אֲנִי	we have אֲנִי	אֲנִי my, or mine.
		PLUR. אֲנֵנו, or אֲנֵנו	..... אֲנֵנו or אֲנֵנו	אֲנֵנו our, or ours.
2 Pers.	MASC.	SING. MASC. אַתָּה, or אַתָּה	ךָ, or אַתָּה .. כָּךָ, or אַתָּה	יְיָ thy, or thine.
		PLUR. אַתֶּם	..... כֶּם	יְיָם your, or yours.
	FEM.	SING. FEM. אַתְּ, or אַתְּ	..... אַתְּ, or אַתְּ	יְיָ, or אַתְּ thy, or thine.
		PLUR. אַתֶּן, or אַתֶּן	..... כֶּן	יְיָן your, or yours.
3 Pers.	MASC.	SING. MASC. הוא, we have	וְ, הוּא, הוּא, הוּא, or הוּא	יְיָ, poet. הוּא {his, its.
		PLUR. הֵם	..... הֵם, poet. הֵם	יְיָם, poet. הֵם {their, theirs.
	FEM.	SING. FEM. היא, or היא	..... הִיא, הִיא, הִיא	יְיָ hers, her.
		PLUR. הֵן, or הֵן	..... הֵן, הֵן, הֵן	יְיָן their, theirs.

* Lehregebäude, page 200, note.

† This may be considered as an illustration of the general principle of abridging and compounding words in Hebrew, and as confirming, in a great degree, the remarks offered in the note, Art. 139. 7. above.

6. It is to be observed, that in affixing these abbreviated pronouns to singular nouns, it will be necessary when such word does not end in a vowel, to take that form of the pronoun which is preceded by one, and thence called the *Vowel of union*. In this case, an accent will accompany it, as given in the table. But,
2. when the preceding word ends in a vowel, no such *union-vowel* can be introduced: in that case, the abbreviated pronoun is taken which has no such preceding vowel of union.

7. Nouns ending in ' will drop that letter, upon receiving the affixed pronoun of the first person singular: as, גוֹי a nation; גוֹיִ my nation, for גוֹיִ.

8. The words אב a father, אח a brother, חם a father-in-law, and פה the mouth, will take ' when construed with a noun following, or when receiving any one of the above pronominal affixes: as, אבִי thy father, אָחִי thy brother, חָמִי my father-in-law, פִּי my mouth. But, as two Yods (י) would, in these cases, concur in the first person, as אָבִי, one of them will be dropped by the rule (No. 8.): as, אָבִי (the root being אבִי or אבִי) my father; and so on of the rest. Some other words ending in ' for ה, may take the affixed pronouns in the same way: as, פֵּרִי fruit; פֵּרֵיהֶם their fruit; or, they may take it with a vowel of union: as, פֵּרֵיהֶם or פֵּרֵיהֶן their (masc. and fem.) fruit.

9. Here, however, the masculine form of the pronominal affix is sometimes taken, when the sense seems to require the feminine, and vice versa, see Gen. xxxi. 9, Ruth i. 8, 9, 11, 13, Ezek. xiii. 19, 20, 21, Jer. ix. 19. So also הוּא for הִיא for פְּחוּהָ Exod. xi. 6, 1. twice. In the same manner we have מִמֶּנִּי for מִמֶּנֶּה Jud. xi. 34; ׀ for ׀, as, שָׁבַלְךָ for שָׁבַלְךָ Cant. iv. 2, vi. 6. So Exod. ii. 17, 2. 2 Sam. xx. 3, twice, Ps. cxix. 152. So ׀ for ׀ Exod. i. 21, 3. Num. xxxvi. 6, twice, Job. xix. 15, Ezek. xxiii. 45, 47, Ezra x. 3, 44, Zech. v. 9, xi. 5: כִּי as a feminine in לְכוּ Lam. iv. 10. 4. These apparent discrepancies, however, will be considered in the Syntax.

10. On the contrary, ׀ occurs for ׀: as, לְאַרְבַּעָהָן for לְאַרְבַּעָהָן 5 to them four, Ezek. i. 10, twice; and again, verr. 16, 18. Also in פִּלְכָתָן 6 Ib. verr. 9, 12, 17, in their going; ׀ also occurs as a masculine, רַבֵּיהֶן 7 their four (sides), Ib. ver. 17; and again, in verr. 18, 24, 25. Also with a paragogic ה; as, גִּיְתֵיהֶן 7 their bodies, Ib. ver. 11.

11. In affixing these pronouns to nouns, it must be remembered that they are not made to agree, either in number, gender, or person,

with the nouns to which they are attached, but with those to which they relate, and which generally precede them in the context.

12. Such of these inseparable pronouns as commence with a consonant, and make a syllable independently of any part of the preceding word, are termed *Syllabic*; these are, that of the first person plural, **נִי**; those of the second, **כָּךְ**, **דְּ**, **כֶּם**, and **כֵּן**; of the third, **חֵי**, **הָ**, **הֶם**, and **הֵן**. Such as do not constitute a syllable in themselves, but require the addition of a letter from the preceding word, have been termed *Asyllabic*; see Art. 92, &c. Of these are the remaining pronouns, viz. **אֲ**, **אִ**, **אָ**, **אֹ**, **אֻ**, **אֶ**, **אֵ**, and **אִי**.

13. Of these inseparable pronouns **כֶּם**, **כֵּן**, **הֶם**, and **הֵן**, are termed *grave* (Art. 117. 2.), because they always have the accent. The others are, by way of contradistinction, termed *light*.

It is of importance to bear these distinctions in mind; because the changes of the vowels of the preceding word, will, in a great measure, depend upon them: e. g. if to **דִּבְרִי** a word. I affix **אִי** my, mine, the **ר** of **דִּבְרִי** must be taken in order to enounce this vowel: as, **דִּבְרִי-אִי**. But, by our laws of syllabication, the preceding **ב** must have a *perfect vowel*; (ִ) will, therefore, remain unchanged. And, as the first (ִ) is not *immutable*, and as the accent is with the affix, this vowel will become (ֶ), and we shall have **דִּבְרִי-אִי** *dēvā-rī*; where the *asyllabic* affix exerts a considerable influence on the ultimate form of the word. But, if I take a *syllabic* affix, let it be **כֶּם** your, we shall then have **דִּבְרֶכֶם** your word. In this case, the **ר** of **דִּבְרִי** closes its last syllable; and as the accent is removed, the (ִ) preceding this letter originally, must, by our laws of syllabication, become (-); and we accordingly have **דִּבְרֶכֶם**. But, if we take **הָ** which is also *syllabic*, we shall not have **דִּבְרֶהָ**, but **דִּבְרֶהָ**; because, although the affix **הָ** is *syllabic*; still, as the accent accompanies the preceding syllable, it must remain *perfect* (Art. 33.) and we have **דִּבְרֶהָ**. The same holds good in all other cases. (Artt. 93. 94.).

15. Any word, preceding one or other of these affixes, may be considered as in construction with it, and therefore subject to all those changes in the vowels, to which words so situated are (Art. 143. 3.). The only difference is, that instead of the latter noun being written at length, it has been abbreviated.

16. The following examples will shew the application of the Inseparable pronouns to nouns singular and plural, masculine and feminine. No example of the dual is given, because it will always take the affixes proper for the plural: as, עֵינַיִם *two eyes*, עֵינַי *my eyes*, &c.

Examples of a noun masculine in both numbers, with the pronominal affixes.

Sing. Masc.		סוּס <i>a horse.</i>	
sing. and sing.	1 pers. sing. com.	סוּסִי <i>my horse.</i>	= masc. constr. sing.
	{ 2 masc.	{ סוּסְךָ (or קוֹסְךָ) <i>thy horse.</i>	
	{ 2 fem.	{ סוּסְךָ <i>thy horse.</i>	
	{ 3 masc.	{ סוּסוֹ (or סוּסָה) <i>his horse.</i>	
	{ 3 fem.	{ סוּסֶיהָ (rarely סוּסָה) <i>her horse.</i>	
Plural		סוּסֵינוּ <i>our horse.</i>	
and Pl. sing.	1 pers. plur. com.	סוּסֵינוּ <i>our horse.</i>	
	{ 2 masc.	{ סוּסֵיכֶם <i>your horse.</i>	
	{ 2 fem.	{ סוּסֵיכֶן <i>your horse.</i>	
	{ 3 masc.	{ סוּסָם (poetic סוּסָמוֹ) <i>their horse.</i>	
	{ 3 fem.	{ סוּסָן (or סוּסָנָה) <i>their horse.</i>	
Plur. Masc.		סוּסִים <i>horses.</i>	
and sing.	1 pers. sing. com.	סוּסִי <i>my horses.</i>	= mas. pl. constr.
	{ 2 masc.	{ סוּסֵיךָ <i>thy horses.</i>	
	{ 2 fem.	{ סוּסֵיךָ <i>thy horses.</i>	
	{ 3 masc.	{ סוּסָיו or סוּסוֹ <i>his horses.</i>	
	{ 3 fem.	{ סוּסֶיהָ <i>her horses.</i>	
1 pers. plur. com.		סוּסֵינוּ <i>our horses.</i>	

<i>Num. Plur.</i>	1. com.	סוּסֵינִי <i>our horses</i>
<i>and</i>	2 masc.	סוּסֵיכֶם <i>your horses.</i>
<i>Prim. Plur.</i>	2 fem.	סוּסֵיכֶן <i>your horses.</i>
	3 masc.	סוּסֵיהֶם, or poeticè סוּסֵימוֹ <i>their horses.</i>
	3 fem.	סוּסֵיהֶן <i>their horses.</i>

Example of a noun feminine in both numbers, with the pronominal affixes.

<i>Num. Sing.</i>	Singular. <u>Fem.</u>	תּוֹרָה <i>a law.</i>
<i>and</i>	1 pers. sing. com.	תּוֹרָתִי* <i>my law.</i> ת = fem. constr. sing.
<i>Prim. Sing.</i>	2 pers. sing. masc.	תּוֹרָתְךָ <i>thy law.</i>
	2 fem.	תּוֹרָתְךָ <i>thy law.</i>
	3 masc.	תּוֹרָתוֹ or תּוֹרָתָהּ <i>his, its law.</i>
<i>and</i>	3 fem.	תּוֹרָתָהּ, rarely תּוֹרָתָהּ <i>her, its law.</i>
<i>Prim. Plur.</i>	1 pers. plur. com.	תּוֹרָתֵנוּ <i>our law.</i>
	2 masc.	תּוֹרָתְכֶם <i>your law.</i>
	2 fem.	תּוֹרָתְכֶן <i>your law.</i>
	3 masc.	תּוֹרָתָם, poeticè תּוֹרָתָמוֹ <i>their law.</i>
	3 fem.	תּוֹרָתָהּ, rarely תּוֹרָתָהּ <i>their law.</i>
<i>Num. Plural</i>	Plural. <u>Fem.</u>	תּוֹרוֹת <i>laws.</i> ל 70.
<i>and</i>	1 pers. sing. com.	תּוֹרוֹתִי <i>my laws.</i> וּת = fem.-pl. constr.
<i>Prim. Sing.</i>	2 masc.	תּוֹרוֹתֶיךָ <i>thy laws.</i>
	2 fem.	תּוֹרוֹתֶיךָ or יְכִי <i>thy laws.</i>
	3 masc.	תּוֹרוֹתָיו or תּוֹרוֹתָהּ <i>his, its laws.</i>
<i>and</i>	3 fem.	תּוֹרוֹתָהּ <i>her, its laws.</i>
<i>Prim. plural</i>	1 pers. plur. com.	תּוֹרוֹתֵינוּ <i>our laws.</i>
	2 masc.	תּוֹרוֹתֶיכֶם <i>your laws.</i>
	2 fem.	תּוֹרוֹתֶיכֶן <i>your laws.</i>
	3 masc.	תּוֹרוֹתֵיהֶם, or poeticè יְמוֹ <i>their laws.</i>
	3 fem.	תּוֹרוֹתֵיהֶן <i>their laws.</i>

17. Nouns ending in תָּ take the affix תָּהֶי instead of וֹ or וּ

* The final ת becomes ת by Art. 143. 4.

ה in the third person singular masculine, rejecting first their final letter ה: as, עֵלֶף a leaf; עֵלָּהּ his leaf; שָׂדֶה a field; שָׂדֶּהּ his field. In like manner they reject their final letter when they receive the feminine affix of the same person, which is either הָ or הַ: as, שָׂדֶה a field; שָׂדֶּהּ her field; מִקְרָה an accident; מִקְרָהּ her accident, Ruth ii. 3; מִרְאָה an appearance; מִרְאָהּ its appearance.

Anomalies. with nouns singular.

18. שֵׁן his flock (of sheep), Deut. xxii. 1, from שֵׁיָהּ. The affix הָ is occasionally found attached to other nouns: as, פִּילִשְׁשָׁהּ his concubine, Judg. xix. 24; מִמָּהּ his yoke, Nah. i. 13; אֹרְהָּ his light, Job xxv. 3. And also with plurals: as, גִּבּוֹרֵיהֶם his heroes, Nah. ii. 4.

19. The following examples are also anomalous. 2 Pers. masc. חֶלְקֶךָ Ps. x. 14. | 2 Pers. fem. שְׁלִשְׁתֶּיךָ thy third part, with י inserted, Ezek. v. 12; נָתַתְּךָ giving thee, Ib. xxiii. 28; כֻּלָּא for כֻּלָּהּ the whole of it.

Of the first person plural מִדַּעֲתָנוּ our acquaintance, Ruth iii. 2; הִימָנוּ our substance, Job xxii. 20. Of the second fem. זִמְרָתְכֶנָּה your baseness, Ezek. xxiii. 48.

Of the third masc. כֻּלָּהֶם all of them, 2 Sam. xxiii. 6. Of the third fem. כֻּלָּתְהֶנָּה the whole of them. So Gen. xli. 21; הִרְבָּתָהּ for הִרְבָּתָם the midst of them.

With Nouns Plural.

20. 1 Pers. sing. עֲדוּתִי for עֲדוּתַי my testimonies, Ps. cxxxii. 12. The union vowels of the affix of the 3 fem. sing. are sometimes contracted: as, אֲחֵיכֶיךָ for אֲחֵיכֶיךָ (Art. 87. 3.) thy sisters, Ezek. xvi. 52, &c., in which case the י Yod is dropped. This sometimes takes place with the masc. pronoun: as, מַכּוֹתֶיךָ thy strokes, for מַכּוֹתַי Deut. xxviii. 59. So מַלְאֲכֶיךָ thy messengers, Nah. ii. 14. It. 2d fem. בִּתְּרוֹתֶיכֶנָּה your pillows. Of the 2d masc. הַנְּבִלּוֹתָי his benefits, Ps. cxvi. 12. Of the Chaldaic form: אֲלִיָּהֶם their posts. 3d fem. גַּלֵּרֵיהָּ its galleries; גִּיְתֵיהֶנָּה their bodies, Ezek. i. 11, &c.

21. The affix כֶּם of the 2d pers. plur. masc. is, in one instance,

preceded by (.) ;* as, תַּפְּזוּתֵיכֶם *your dispersions*, Jer. xxv. 34. These may all perhaps be errors of transcription.

22. The ך, which precedes the affixed pronouns in the plural numbers of nouns, is frequently dropped : as, תַּרְכֶּךָ for תַּרְכֵּיךָ *thy ways*, &c. But, many of these anomalies will come under the rules detailed in Art. 139. 7, and will, therefore, be rather apparent than real ; the rest perhaps are the mere mistakes of the copyists.

N. B. The demonstrative and other separable pronouns will be given when we come to treat on the particles.

On the Use, Signification, and Forms of Words generally.

146. Words are nothing more than sounds, simple or compounded, which have been adopted in order to represent the ideas conceived in the mind of one person to that of another. Whether any of these were first imparted to man by the Creator, or whether he had only the powers given sufficient for appropriating such sounds for the purposes of life, it is impossible now to say : nor is it very important ; for, in either case, their adoption will be traced to the appointment of the Deity, either mediately, or immediately. From what is revealed in the Scriptures, however, I am inclined to believe, that it was an immediate appointment, as far at least as the necessities of society at first went ; leaving to his ingenuity the further extension and cultivation of this power, as the increasing wants or refinements of life might suggest. If then the boon was immediate, nothing can be more probable, than that the use of words would be regulated by some analogy ; which, it is likely, would also have been the case, had unassisted reason been left to shift for itself. In any case, therefore, we might

* In some editions regularly ך...

expect to find that some analogy had been resorted to in the structure of language, whether we originally possessed the skeleton of it as given by inspiration, or, as made by man for his own use. Things must have had names; and these must have been such, as would generally be allowed and understood, whether we can now see their suitableness or not. Actions and events must likewise have had names; and, whether we can now see the reason why certain words or sorts of words have been employed for these purposes, or not, it must be next to certain, that there once was an immediate cause both for their adoption and forms. 1. 2.

2. If then this be the true state of the case, it may be worth while to consider, in the next place, how the primitive significations of words would, in process of time, be varied, in order to meet the necessities which would daily arise. Let us first take the word הָלַךְ *walking, going, proceeding*. This, we can suppose, was the name given to that sort of action, by which a person removes himself from one place to another. If then we add another word, or words, the whole may now mean, proceeding towards, either as a friend or an enemy:—*from, with*, &c. with the additional notions of *co-operation, resistance, haste, delay*, or the like. This action might, in the next place, be applied to the mind, and then signify its *progress, improvement, general conduct, conversation*, &c. and, in such acceptations is this word used. Hence Enoch is said to have *walked* with God, יִתְהַלֵּךְ הֶנּוּךְ אֶת-הָאֱלֹהִים, Gen. v. 22. Again, it may be applied to any thing in the sense of *progress*, and this may be understood to intimate either *increase or diminution*: as, יִלְךְ הַלּוֹךְ וְגָדַל, Gen. xxvi. 13. So, *he proceeded, proceeding and becoming great*, i. e. *gradually*. And, Ib. viii. 3, &c. וַיָּשְׁבוּ הַמַּיִם הַלּוֹךְ וָשׁוּב וַיִּחָסְרוּ and the waters returned *proceeding* 2. to. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

and returning, so they decrease, &c. And, accordingly, this word is often used in the sense of proceeding *gradually*.* Again, let us take the word עָלָה *rising, mounting up, &c.* This with certain adjuncts may signify, *to become superior to, or to get the upper hand of, another; to conquer him, to humble him; also to excel in state, dignity, power, &c. : the being conversant upon, or about, any thing : being near a place or thing, before it, or, as we say in English, over against it : also, over and above, implying excess; being incumbent upon, as a duty, &c.* all of which might arise out of the primitive word, by considering it either in its proximate or remote bearings : and such are the acceptations, in which, in one form or other, it is actually found.

3. If then we can conceive how words would thus be made to vary from their primitive significations, in consequence of their different bearings, as just noticed, we shall find no difficulty in seeing, how the *cause, beginning, continuation, completion, consequence, &c.* of any action may be likewise intimated by such words; as also the *ability, duty, right, will, endeavour, custom, occasion, permission, or notification, &c.* which may also be intimated or implied by their various forms; and this in their more remote significations, according to the Grammarians and Commentators,† has actually taken place in many instances in the Hebrew; as, indeed, it has, in a greater or less degree, in all languages; but which is nothing more than what the necessity of the case absolutely requires.

4. The *law or necessity* by which this variety has

* So also the Persian فته, فته, *going going, for gradually.* So Virgil, *Vires acquirit eundo.*

† See Glass. Philolog. Sacr. Ed. Dathe. p. 178—249, &c. Storr. Observ. p. 1, &c.

been brought about, has, for the sake of convenience, been termed *Tropology*, and this, for the same reason, has been divided into *Metonymy*, *Irony*, *Metaphor*, and *Synecdoche*. METONYMY respects *cause and effect*; *subject and adjunct*: IRONY, *contrariety*: METAPHOR, *comparison*: SYNECDOCHE, distribution, as to the whole with reference to its parts, the *genus* to its *species*, the *material* to the *thing composed out of it*, &c. For a full account of which the reader is referred to the second volume of the *Philologia Sacra* of Glassius, or the work of Storr, books which every student of the Hebrew Language ought to have.

5. Let it be remembered, however, we are not to recur to these figures for the purpose of reconciling any passage of Scripture with our own preconceived notions. It must appear clearly from the context, considered in conjunction with the character of the writer we may be consulting, whether such figure has really been used or not; otherwise we shall make the sacred writers occasionally to talk like madmen: and shall, perhaps, extract from the same writer, nay the very same passage, the most incongruous and discordant notions.

6. When, therefore, we have to ascertain the meaning of any given word, we must carefully consider, whether the primitive or some derived signification is to be taken. When the literal acceptance of such word will answer our purpose, the work is done, and we need proceed no further: but, when this is not the case, we must try in what way our principles will help us: e. g. We find in Job ii. 9, the following passage, which has given considerable trouble to the Translators and Commentators: בָּרַךְ אֱלֹהִים וּמָת, which in our authorised version is, "Curse God and die." The word, about which the principal difficulty has here arisen, is בָּרַךְ. The best

by Figur
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v.
Glassius
Storr

then some
time to be
applied

if literal

ex.
Job. 2-9
בָּרַךְ

1. explanation I can give is this : **בָּרַךְ** used as a verb seems first to have been applied to camels kneeling down to receive their *burdens*.* Hence, perhaps, arose the idea of submission in kneeling, when receiving something from a superior : and hence also that of receiving a blessing ; and, actively, giving or bestowing one : also, to ask or receive a blessing on departing, &c. To this קָלָה *lightness* ; is opposed as implying *a curse*, Gen. xxvii. 12, &c. In the next place, as *the imposing of a burden* seems to be connected with the primitive meaning of this word, this signification may also be taken in the sense of *oppression* or *affliction* ;† and, actively, treating or considering another as the author of it ; which, I believe, is the force of the word in this place. Storr (p. 37—8.) has taken it in the sense of *bidding farewell*, and hence of *forsaking* and *giving up*. Parkhurst, with some of his school, has taken it as an *irony* here, which is hardly necessary.—What has now been said is intended to refer to un-augmented words generally. On the augmented ones we shall have something to offer hereafter.

7. With reference to the forms of Hebrew words, the student will readily perceive, that if the root in its simplest form, (which is ^{the} constant,) will always represent a certain class of words ; then, upon any augmentation

* See the *Siháh* of Jauhari and the *Kāmoos* under this word, which give ^{وَالزَّيَادَةُ} *increase*, and ^{وَالسَّعَادَةُ} *happiness*, &c, as its meaning, &c. See also Gen. xxvii. 36, Jos. xv. 19, &c.

† The Author of the *Kāmoos* has ^{وَالْحَمَالَةُ أَوْ رَجَالُهَا الَّذِينَ يَسْعَوْنَ} *and the camels or their men who hurry* and ^{وَيَتَكَمَّلُونَهَا} &c., which are all to this purpose. So ذَلَّلَ is taken to signify *baseness* in a bad sense and *humility* in a good one. See the *Moallakah* of Antara by Menil and Wilmet, p. 135. The same is the case with many other Arabic words. See also the *Notæ Miscellanæ* appended to the *Porta Mosis* by Pococke, cap. ii.

being made, either in its vowels | or consonants, | or both, | a. b. c.
other forms will be produced, which may severally represent words of other classes, each having meanings, or shades of meaning, peculiar to themselves: and, such is actually the case.

8. If then this be the fact, we can adopt ^acertain word representing the various forms found to prevail; and ~~these~~ we can use, like ~~the~~ formula in Algebra, to designate whole classes of others, having the same form. Thus, פִּקֵּץ, may be put for any word, having the vowel *Páthakh* only, between its first and second radical letters. In like manner פִּקֵּץ, פִּקֵּץ, פִּקֵּץ, may represent any others (having a *Khōlēm*, *Tzēré*, or *Khūrik*, in the same place, respectively;) and these are the ^aforms of primitive nouns, generally having an abstract signification.* In the next

פִּקֵּץ
in lightest

Primitive
Abstract
Noun

* This is also the case with the Arabic words of these forms: as, ^{sc}فيم

^{sc}comprehension, ^{sc}علم knowledge, ^{sc}حسن beauty; and where the adscititious *s tanwīn* may be considered as equivalent to our Hebrew euphonic *Segol*. We must carefully bear in mind, however, that, although words of this form will generally be *abstract* in sense, they will not necessarily always have an active signification. For example, ^{sc}ضرب زيد will mean *Zaid's striking*, i. e.

either the striking which he *receives*, or *gives*, *passively* or *actively*, *objectively* or *subjectively*, as the context may require. In such instances, the abstract noun

^{sc}ضرب *striking*, may be considered as equivalent to a *passive* or *active* participle, respectively; and then the *abstract* may be said to occupy the place of a *concrete* noun: as, in Gen. xxxi. 42, we have יִצְחָק יָרֵחַ the *fear of Isaac*, i. e. the *object* of Isaac's fear, his God, which in the parallel passage is, אֱלֹהֵי אָבִי *my Father's God*. So also again in ver. 53, Ib., where it is similarly explained. In Rom. ii. 26, iii. 30, the Gentiles are, in like manner, termed ἀκροβυστία, and the Jews περιτομή, i. e. *uncircumcised*, and *circumcised*, respectively. These considerations will occasionally affect the verbs, so that the active form will have a passive sense and *vice versa*, of which examples will be given hereafter. See Viger on the Greek Idioms, Cap. v. § i. Ed. 1813. Hence the various acceptations of δικαιοσύνη in the New Testament. See also Storr, p. 201, &c.

2. *a.* place, פִּקֹּד, פִּקָּד, פִּקְדָּה, פִּקְדוֹן, &c., or, with one or other of the letters הָאֲמִנִּי, as, פִּקְדָּה, מִפְּקָד, &c., may represent other classes of words, and may each be severally put down as a formula for such class of words. And, as the roots of words in Hebrew always consist of three letters, (the servile letters or vowels being constant,) these formulæ can always be applied.

9. In the Rabbinic grammars, dictionaries, and commentaries, the word פִּעַל, with its variations, is taken as the common measure of other words; but, as great inconvenience arises from the use of this word, on account of the medial ע, we have, with Schröderus and others, taken פִּקֹּד, not that it is entirely unexceptionable, there being one of the בגדכפת letters, both as its initial and final letter, but because it is sufficiently easy of application for our purpose.

147. It will appear from what has been said (Artt. 75. 76. 77. &c.) that primitive nouns originally consisting of three radical letters, may frequently be found with two only; and there are cases to be noticed hereafter, in which we have but one. Making these allowances, therefore, the forms of all nouns will be either *Simple, Augmented, or Compounded*.

2. The simple forms, as already noticed (Art. 146. 8.) will consist of the ³radical letters (supposing none of them to have been dropped as just mentioned) accompanied by one or two vowels.

represented. 3. The augmented forms of nouns will exhibit one or other of the simple forms, augmented either by the
1. reduplication of its middle radical letter by *Dāgēsh*, } or
2. by the addition of one or more of the letters, found in the
3. word הָאֲמִנִּי, } or by both ^{three} taken together.

uncompounded. 4. Compounded words are those which are formed by the combination of one or more words, simple or aug-

mented, written together as one, contracted however or abridged as the rules may require.

5. The simple forms may be divided into two classes, the first of which may, from their peculiarities, be termed Segolate: the second, Primitive nouns, only.

6 By Segolate nouns is meant, nouns which, in addition to their primitive vowel, generally introduce an additional (·), for the sake of Euphony (Art. 108.). In the other class of primitive nouns this does not take place.

7. We shall first consider the different sorts of Segolate nouns, and then proceed to the others, whether simple, augmented, or compounded; giving, at the same time, the forms which they severally assume in forming the plural number—when in the state of construction, whether singular or plural,—and when having any of the pronouns attached to them.

148. The forms of the ^{primit}primitive Segolate nouns are the following: viz. I. פֶּקֶד, (the *alternate* form of which is, פִּקְדָּה or פִּקְדָּה); II. פֶּקֶד, alt.^e פִּקְדָּה: III. פֶּקֶד, alt.^e פִּקְדָּה*: IV. פֶּקֶד, alt.^e פִּקְדָּה: V. פֶּקֶד, alt.^e פִּקְדָּה; which are generally abstract in signification; and, in the leading form, have the accent on the penultimate (Art. 117. 1.).

2. Now, as the pronunciation of the leading forms of these words would, in many cases, be exceedingly difficult, an additional vowel, (·) *Sēgól*, for the most part, is introduced for the purpose of obviating that difficulty (Art. 108.): e. g. instead of saying פֶּקֶד, (where it would scarcely be possible to enounce the ק) by introducing

A
in 2 claps

a. Segola

b. primi

Segolab

Prim. in

take (·)

al. prim

Don't.

5 June for

of Segola

1. : -

2. 3.

4. 5.

abshuc

act. nup

1

∴ in

in

* As the vowels (·) and (·), (·) and (·), may here be considered, respectively, as *identical*, the number of the forms will be reduced to *four*: viz. I. פֶּקֶד, alt. פִּקְדָּה: II. פֶּקֶד, פִּקְדָּה: III. פֶּקֶד, פִּקְדָּה: IV. פֶּקֶד, פִּקְדָּה. See also Hoffmann's Syr. Gram., p. 239, &c., Halle, 1827.

(*) we shall have פֶּקֶד : and, in order to avoid the concurrence of two dissimilar vowels, the former will also become (*), and then we shall have פֶּקֶר instead of פֶּקֶד. Hence, we have מֶלֶךְ for מֶלֶךְ *a king*; סֶפֶר for סֶפֶר or סֶפֶר *a book*; and so of the rest. In some cases, however, where no difficulty of pronunciation would arise, the ^{primitive} primitive form is retained: as, גֵּיאָ *a valley*; חֲטָא *sin*; נָרָד *nard*; קֶשֶׁט *justice*, which also occurs with

2. (*): as, קֶשֶׁט, Ps. lx. 6, and again in the *alternate* form קֶשֶׁט, Dan. ii. 47, iv. 34.

3. In all cases, in which this class of words will, by the *accidence of Grammar*, receive any *asyllabic* augment, ^{which comes off the 2^d (*)} no necessity will exist for this Euphonic vowel; and then, either the *primitive* or the *alternate* form of the word will be used: as, מֶלֶכּוֹ *his king*; מְלָכִי *kings* (in construction); and, מְלָכִים (from the *alternate* form מֶלֶךְ) *kings*, when not in the state of construction. So also in the *feminine* ^{from primitive} form, מֶלֶכָּה *a queen*, which in the plural number will take the *alternate* form מְלָכוֹת, from מֶלֶךְ, as before. The (-) becomes (ר) *Kāméts*, by Artt. 97. 136. So also שֶׁבֶקְמוֹ *his shoulder*, from שֶׁבֶם *shoulder*; קֶדְשׁוֹ *his holiness*, from קֶדֶשׁ. The accent being removed, ^{from 1st to 2^d syllable} causes the first vowel to become *imperfect* (Art. 33, &c.)

4. As we have already laid down the rules relating to the formation of the feminine gender of nouns (Art. 135.), of the dual and plural number (Artt. 138, 139, &c.), to the state of construction (Art. 143.), and to the inseparable pronouns as affecting the forms of the nouns (Art. 145. 5.), it is now our intention to shew in each form, as far as it may be necessary, in what way the vowels are affected by these circumstances. We have chosen this method of detailing what has usually been termed the *mutationes punctorum*, because it appears to be the only

one likely to be of any service to the Student. In the grammars of Buxtorf and others of his school, it was customary to give a considerable number of rules on this subject with examples; and then to leave the Student to make his way as well as he could. But, as the analogy of the syllabication and of the forms of words are the only sure guides, little use could be made of those rules, until the Learner had become familiar with these; and, when this was done, the rules themselves were almost useless. In the more elaborate grammars of modern Germany, the analogy is first taught, and then the nouns are divided into a certain number of declensions. This, however, seems to be labour thrown away; for, when the Student is once made acquainted with the general laws of syllabication, and the forms of words, a further classification of these forms must rather tend to confuse than to instruct him. But, supposing this not to be the case, still the labour is multiplied; and, as far as I can see, for no useful purpose.

I have been agreeably surprised to find, upon turning over the Rabbinic grammars of D. Kimkhi and some of those who succeeded him, that under the *forms* of the nouns, the changes of the vowel-points are in all cases given; which, indeed, had appeared to me the most rational way of proceeding. In conformity with this principle then, it is my intention to proceed to the classification of the nouns, beginning with those termed *Segolate*, giving at once all that appears to be necessary for the information of the Student, and adding such notes on the different forms as the circumstances of each case may seem to require. Having already given a classification of the forms of the Segolate nouns, we shall now proceed to exemplify them.

*Buxtorf**Kimkhi*

On the First Species of Segolate Nouns of the forms פֶּקֶד, פִּקְדָּה or פִּקְדָּה.

FORMS.		EXAMPLES.		STATE OF CONSTRUCTION.		
Primitive.	Usual Do.			Fem. Gen.	Masc.	Fem.
פֶּקֶד	פִּקְדָּה	מֶלֶךְ <i>a king.</i>		מִלְכָּה <i>a queen.</i>	מֶלֶךְ	מִלְכָּה
or Alternate Form,	פִּקְדָּה	מֶלֶכִּי <i>ll.</i>		מִלְכֹּת <i>ll.</i>	מֶלֶכִּי	מִלְכֹּת
פֶּקֶד	פִּקְדָּה	אִישׁ <i>a man (Chald. Syr.)</i>		—	אִישׁ	—
or	פִּקְדָּה	כְּתָב <i>a writing.</i>		—	כְּתָב	—
פֶּקֶד	פִּקְדָּה					none.

5. The Absolute masculine plurals (Art. 139. 4.) of all Segolate nouns, (except those only which have (ו) *Khōlēm* for one of their vowels) take the form of פִּקְדָּה; feminines take that of פִּקְדָּה. In the first case, therefore, we shall have מֶלֶכִּים, and in the feminine gender, מִלְכֹּת from the *alternate* forms (Art. 148. 1.). And, so of all the others, whether of the masculine or feminine gender, with the above exception. The plural form for construction with other nouns, or with any of the inseparable pronouns, will follow the *primitive* form of these words (Ib. 3.). In the examples given above, we shall have מֶלֶכִּי, and מִלְכֹּת, for the plural forms of construction. But, כְּתָב has כְּתָבִי, and אִישׁ does not occur in that situation. It should be observed, however, that the Chaldaic and Syriac forms פֶּקֶד or פִּקְדָּה are to be referred sometimes to one class and sometimes to another, of the *Segolate* nouns: thus, כְּתָב is manifestly of the class פֶּקֶד, the plural in construction being כְּתָבִי; but כֶּסֶף belongs to פִּקְדָּה, the plural of construction, no less than the forms found with the pronouns being כֶּסֶף: as, כֶּסֶפוֹ *his silver*; כֶּסֶפֵּיהֶם *their pieces of silver*.

6. The regular forms for the affixed pronouns singular and plural of the first form, are, מֶלֶכִּי, מִלְכָּה, מֶלֶכֶּךָ, מִלְכֶּךָ, מֶלֶכֵּינוּ, מִלְכֵּינוּ, and, by analogy, though not occurring in the text, מֶלֶכִּיךָ, מִלְכֵּיךָ, &c. So

that the plural of construction,—that used in connection with the pronouns of the second and third persons masculine and feminine plural, will follow the primitive forms of these nouns; in all the other cases, they will follow the *alternate* form, פִּקֹּד, or פִּקְדָּה, due regard being had to the laws of syllabication.

7. It should be remembered, that in every case in which a guttural letter is the second or third of such word, the accompanying or preceding vowel may be (-); as, יָרֵעַ an arm (Art. 108.). For a list of nouns of this form, see the "Arcanum Formarum" of Simonis, p. 307, &c.

8. It should also be observed, that some Segolate nouns are, in their original forms, of the feminine gender (Art. 135. 5.): and that, generally, words need not receive the termination הַ, as distinctive of that gender, except such as relate to sex.

9. A considerable number of defective words may be referred to the Segolates, of which the following belong to this class in particular: מוֹת death (prim. מוֹת, Art. 108.), which, in construction, or with the pronouns, will take the form מוֹתָה (Art. 143. 6.): as, מוֹת הַיֶּלֶד the death of the child, Gen. xxi. 16. So מוֹתָהּ, מוֹתָם, &c., and in the plural number מוֹתָיו, &c.; עוֹל iniquity, fem. עוֹלָה id. and contr. עוֹלָה דוֹר an age, generation (prim. דוֹר Arab. دُور Art. 87. 1.).

10. Examples with a medial י: צֵיד (prim. צֵיד, Arab. صيد) hunting, fem. צֵידָה id. (Art. 87. 3.); בֵּית (prim. בֵּית, Arab. بيت), in constr. בֵּית, with pron. בֵּיתִי, בֵּיתָהּ, &c. (Art. 143. 6.). The plural now in use, viz. בֵּתִים, is evidently derived from some other primitive.

11. Of Nouns doubling the last radical letter: גֶּן a garden, prim. גֶּן, by (Art. 77.) fem. גֶּנָה id. (Ib.). And, with the pronouns, גֶּנִּי, גֶּנָּהּ, &c. plur. abs. גִּנִּים for גִּנָּהּ, and fem. גִּנּוֹת for גִּנָּהּ, in order perhaps to avoid the too frequent recurrence of the same sound. The form of construction taken by the feminine is גִּנָּה, instead of גִּנָּת, probably for the sake of variety. So כֹּר pure

(prim. כֹּר Arab. بَر): fem. כֹּרָה, for כֹּרָה (Art. 109.) purity. In the plur of constr. masc. כֹּרִים for כֹּרֵי.

12. With a medial ו and final ש:—שָׁוָה, prim. form, and, by apocope, שָׁו (Art. 74.) *vanity*; fem. שְׁוָה *destruction*. So with י, גִּי, prim. form, *a valley*. In constr. גִּי, and, by apocope, גִּי, and in construction, גִּי; pl. גִּיּוֹת, and with the light affixes, גִּיּוֹתֶיךָ *thy vallies*.

13. With a final ו or י:—עֶד (prim. עֶדֶן) *eternity*; so אֶחָד for אֶחָדִים (Art. 87. 2.) *a bulrush*; שָׂחָה *swimming*.

14. With a medial נ:—אָף for אֶפְתָּה (Art. 76.) *the nose, anger*; with the pronouns, אֶפְתָּ, אֶפְתָּךְ, אֶפְתָּי, pl. אֶפְתָּיִם, אֶפְתָּיִךְ, &c.; and in constr. אֶפְתָּ. The absolute form of the plural does not occur: but, in the dual we have אֶפְתָּיִם, which would have the same form, in construction, and with the pronouns, with those given above.

For further examples of this sort, the Student is referred to the "Arcanum Formarum" of Simonis, sectio v. throughout.

149. Of the Second Species of Segolate Nouns.

FORMS.		EXAMPLES.	Fem. Form.	IN CONSTRUCTION.	
Prim.	Usual Do.			Masc.	Fem.
פֶּקֶד	פֶּקֶד	חֵלֶד <i>an age.</i>	חֶבְרָה <i>society.</i>	חֵלֶד	חֶבְרַת
Alternate form.		שֶׁבֶם <i>a shoulder.</i>	—	שֶׁבֶם	—

Nouns of this species occur but rarely; and it is doubtful whether the last of these does not more properly belong to the primitive form פֶּקֶד, as we have it with the pronouns שֶׁבֶמִי, שֶׁבֶמְךָ, &c. But, as a proper name (as some think) with the local הָ we have שֶׁבֶמָּה *towards Shechem*, Hos. vi. 9.

In the first example, we have חֵלֶד, &c., with the pronouns.

150. Of the Third Species.

FORMS.		EXAMPLES.	Fem.	IN CONSTRUCTION.	
Primitive.	Usual Do.			Masc.	Fem.
פֶּקֶד	פֶּקֶד & פֶּקֶד	נֶרֶד <i>nard.</i>	—	נֶרֶד	—
		חֵלֶד <i>a portion.</i>	חֶלְקָה <i>id.</i>	חֵלֶק	חֶלְקַת
		חֶבֶל <i>a vanity.</i>	חֶבְלָה <i>kin.</i>	חֶבֶל	חֶבְלַת

The absolute form of the plural is here, as before,

פָּקָדִים masc. and פָּקָדוֹת fem.: as, הַלְקִים, but הַלְקוֹת does not occur. So חֲבָלִים *pains*; הַבֵּל *vanity*, הַבָּלִים *vanities*, and so of others. The pronouns are affixed thus: הַלְקוֹ *his portion*; הַלְקִי *my portion*; הַלְקֵיהֶם *their portion*. So fem. חֲזָקָה, חֲזָקָתִי, חֲזָקָתָם, &c. חֲבַל pl. in constr. is חֲבָלִי: of חֲבַל, חֲבָלִי, &c.

חֲטָא *sin*, is with the pronouns הֲטָאֹ, הֲטָאִים, &c. In the plur. abs. חֲטָאִים, constr. חֲטָאֵי: with the pronouns, חֲטָאֵי, חֲטָאֵינוּ, חֲטָאֵיכֶם, &c., and so on.

2. The nouns of this species are numerous. The following are a few examples: חֲפֵץ *will, delight*; עֲדֹן *pleasure*, also the proper name of a place; חֲשָׁב *a girdle*; חֲלֵב *fat*. But שֶׁבֶט *a rod*; מִצְח *the forehead*; שֹׁכֵל *understanding, acuteness*, with some others, take the pronouns, &c. after the form פָּקֶד: as, שֶׁבֶטוֹ *his rod*; מִצְחוֹ *his forehead*; שֹׁכְלוֹ *his understanding*. From עֲקֵב, which also occurs of the form עֲקֵב, we have עֲקֵבֶיךָ *thy vestiges*, Jer. xiii. 22; and, in construction in the feminine gender עֲקֵבוֹת: but these may, perhaps, be derived from different primitives.

3. The following are a few of the defective nouns, which seem to belong to this species: גֵּז *a fleece*; (prim. גִּזָּ Art. 77.), fem. גִּזָּה for גִּזָּה, constr. גִּזָּת, masc., in constr. גִּזָּי *cuttings*; גִּרָּה *the cud* (prim. גִּרָּר); חֶף *the palate* (prim. חֶפֶד, Art. 76.), with the pronouns חֶפֶי, חֶפְדָּ, חֶפְסִים, &c. For further examples, see the "Arcanum Formarum," p. 326, &c.

4. Chaldaic and Syriac words often occur of the form פָּקֶד: as כֶּסֶף, Heb. form כֶּסֶף *silver*; מִלָּה *counsel*. So, in Hebrew, שִׁמָּה instead of שִׁמָּה *elevation*. See the "Arcanum Formarum," pp. 309, 310.

Of the Fourth Species of Segolate Nouns.

151. This, according to our arrangement, will comprehend all primitive nouns of the forms פָּקֶד, and פָּקֶד, but of the latter no examples occur.

FORMS.		EXAMPLES.	IN CONSTRUCTION.		
Primitive.	Usual.		Fem.	Masc.	Fem.
פָּקֶד	פָּקֶד	כֶּבֶשׂ <i>a lamb.</i>	כֶּבֶשָּׁה	כֶּבֶשׂ	כֶּבֶשָּׁה
		יָתֵר <i>excellence.</i>	יָתֵרָה	יָתֵר	יָתֵרָה

2. Here, as before, the plurals, &c., are regularly formed : as, pl. abs. masc. פְּבָשִׁים, fem. פְּבָשִׁת, the pl. masc. of construction does not occur in this example: but, for the fem. we have פְּבָשִׁת. The only instance in which this word occurs with the pronoun is Job xxxi. 20. פְּבָשִׁי. So נֶדֶר *a vow*; צֶדֶק *justice, righteousness*; לִמּוּד *learning*; בְּטָח *confidence*; to which many more may be added. Of the Defective nouns, עִיר (עִיר) *a city*, pl. עָרִים for עִירִים (Art. 75.); פִּי *the mouth* (prim. פִּיהָ, the latter ה being dropped, Art. 74, and the first changed to י, Art. 80.). So, with the pronouns: פִּי for פִּי (Art. 75.) *my mouth*; פִּיךָ *thy mouth*; פִּיו *his mouth*, &c.: and, in the fem. plur. פִּיּוֹת *mouths*, and masc. פִּים. The Learner should be informed, however, that it is often extremely difficult to say, to which of the forms such words as these belong; and, as it is of no very great importance to which they are attached, we shall on every occasion offer but a very few.

Of the Fifth Species.

152. These have the primitive forms פָּקַד, and פָּקַד, and constitute a considerable class of Nouns in the Hebrew Language.

FORMS.		EXAMPLES.	IN CONSTRUCTION.	
Primitive.	Usual Do.		Masc.	Fem.
פָּקַד	פָּקַד	קִדְשׁ holiness.	אֶכְלָה meat.	קִדְשׁ —
Alternate form.		קִשְׁט truth.	בָּאֵשׁ stink.	בָּאֵשׁ —

2. Of this ^{alternate} last form, perhaps, no other word occurs, unless the Infinitives of the form פָּקַד are to be added: these, however, upon receiving one or other of the pronouns, assume the same form with the first, but are never found in the plural number.

3. The masculine plural ^{alternate} of the first of these forms is regularly of the form פָּקַדִּים: as, קִדְּשִׁים; the substitute for *Shēvā* preserving the original vowel of the word. In the plural of construction we have קִדְּשֵׁי; and with the pronouns singular and plural, קִדְּשִׁי, קִדְּשֵׁי, &c.; pl. קִדְּשֵׁיךָ, קִדְּשֵׁיךָ, קִדְּשֵׁיהֶם, קִדְּשֵׁיהֶם, &c., all regularly

formed. In the word ראש (for ראש), we have in the plural ראשים and ראשי, for ראשים and ראשי, by Art. 87. 5, א being preserved to avoid ambiguity; and with the pronouns ראשי (for ראשי), on account of the quiescence of א in the preceding vowel (Art. id.), ראשכם, ראשך, &c. The same form prevails in the plural with the pronouns: as, ראשי, ראשיכם, &c. In some instances, קדש is thought to take the same plural form: as, קדשים, קדשי, &c., for קדשים, &c. But in these cases, the primitive may have been of a different form: if not, this word is occasionally anomalous or erroneously written. So, שרש a root, שרשי, שרשי, &c.; but in construction שרשי: שרשי נרן a threshing floor, fem. makes its abs. pl. גרנות, for גרנות, by a similar anomaly: and, in the pl. of construction we have also גרנות. From גדל we have גדלו his greatness; from קמץ, קמץו his handful, by adopting the obliquely corresponding vowel.

4. When the middle letter happens to be a guttural, the euphonic (◌◌) becomes (◌◌) (Art. 108.): as, תאר form, פתק a pustule, &c., while in some instances the (◌◌) remains: as, אהל a tent; פתק the thumb.

5. In some cases *Khōlēm* remains in the abs. pl. as, אהלים; as also in those which have not the grave pronominal affixes: as, אהליו, אהליו; but, in construction and with those affixes, the first vowel is *Kāmets Khātúph*: as, אהלי אהליו, אהליכם, &c. which are regular. D. Kimkhi takes it to be *Kāmets*.*

6. פתק the thumb, fem. forms the plural פתקות, but does not occur with any of the pronouns. In the same manner are formed

* Michlol, fol. 17, verso, which, according to him, is always the case when a guttural letter occupies the place of the second radical: as in אהלי אהליו the tents of Edom, Ps. lxxxiii. 7; אהלי הפתקה the defilings of the priesthood, Neh. xiii. 29; תאמי צבניה twin roes, Cant. vii. 5; but תאמי lb. iv. 5, is, he thinks, derived from a different primitive. I believe, however, that in the above cases, (◌◌) is *Kāmets Khātúph*, to be read as *Khōlēm*; and if so, there is no irregularity in the word, although there is a slight one in the syllabication.

the plurals of *זִכְה* splendour, and *זִכְה* front, *présence* : as, *זִכְהוֹת* and *זִכְהוֹת*; but these, according to D. Kimkhi, belong to some other form of the singular (perhaps *זִכְהוֹת*, *זִכְהוֹת*, &c.); as, *זִכְהוֹת* Amos iii. 10.

זִכְהוֹת

(:7)

old (7:)

old form. lost

with pron.

defective.

7 final

7

7. A few peculiarities prevail in the word *זִכְהוֹת* ill savour, which deserve notice. Its original form seems to be *זִכְהוֹת*; but, with the pronouns it is written *זִכְהוֹת*, *זִכְהוֹת*, &c. in which the *o* is drawn back (Art. 87. 5.). In the time of Kimkhi, however, it was irregularly written *זִכְהוֹת*, *זִכְהוֹת*, with a quiescent *h*, which inclined him to think that the singular form must have been *זִכְהוֹת*.

8. In those cases, in which the last letter is a guttural, the sound of *o* is lost : as, *זִכְהוֹת* a spear, pl. *זִכְהוֹת*; but, with a pronoun it returns : as, *זִכְהוֹת* their spears; *זִכְהוֹת* a way, makes *זִכְהוֹת* pl. abs., but in construction *זִכְהוֹת*.

9. Of the defective nouns, we have *זִכְהוֹת* for *זִכְהוֹת* emptiness (Art. 87. 2.); *זִכְהוֹת* for *זִכְהוֹת*, waste; *זִכְהוֹת* for *זִכְהוֹת* fem. bitterness; to which many others may be added.

10. These nouns are regularly abstracts in signification (Art. 146. 8.): and, in many instances, where they appear not to be so, some translated sense takes its place : as, *זִכְהוֹת* a king, which originally meant *possession*, *dominion*, or the like, but which, in process of time, seems to have lost its primitive force. Perhaps it still retains that sense in Proverbs xiv. 28.

בְּרֶב־עַם הַדִּרְת־מֶלֶךְ וּבְאַפָּס לֹאִם מִחֲתַת רִזּוֹן :

"In the multitude of people is the glory of rule ;

But in the diminution of a nation is the stroke of poverty."

In this case *זִכְהוֹת* is opposed to *רִזּוֹן*, which seems to me to prove, that *rule* or *dominion* is the sense in which it must be taken. Some indeed have proposed to read *רִזּוֹן* prince, at the end of the second hemistich, but this will be unnecessary when we restore *זִכְהוֹת* to its primitive signification. In like manner the word *سُلْطَان* *Sultān*, which means *power*, *rule*, or the like, has been applied to the Emperor of Constantinople; and in our own lan-

guage we use *Justice, Magistrate, Lordship*, and many similar expressions, which were originally abstract nouns. See also Hosea x. 15.

PRIMITIVE

On the Forms of the Second Class of Primitive Nouns, which are not Segolate.

153. Having laid down the different forms and inflections of the primitive nouns which are termed *Segolate*, we now come to others which are also primitive, but which have not the peculiarity of punctuation found to prevail in them; and which, moreover, have the tone-accent on the last syllable: and as it will be unnecessary, to give the forms of the plurals in all cases—of the noun when in the state of construction, or when in connection with the several pronouns; we shall only point out the instances in which any difficulty may arise, either from a vowel being immutable, or any other cause, which will be all the Learner can want. The following are the forms peculiar to this species of nouns: viz.

I. פָּקֵד: II. פָּקֵדָה: III. פָּקֵדָה: IV. פָּקֵדָה: V. פָּקֵדָה: VI. פָּקֵדָה: VII. פָּקֵדָה: VIII. פָּקֵדָה: IX. פָּקֵדָה: X. פָּקֵדָה: XI. פָּקֵדָה.* The feminine forms will be given in their places.

FORMS.		EXAMPLES.	
Masc.	Fem.	Masc.	Fem.
I. פָּקֵד	פָּקֵדָה	as יָקָר	value. יָקָרָה id.
II. פָּקֵד	פָּקֵדָה	דָּבָר	a word. צְדָקָה righteousness.
or, פָּקֵדָה		עֲתֵרָה abundance.	

* If, however, we consider the forms, פָּקֵד and פָּקֵדָה, פָּקֵד and פָּקֵדָה, פָּקֵד and פָּקֵדָה, respectively, *identical*, the number of the forms will be reduced to *six*.

2. As the last example exhibits the feminine form generally used in construction, nothing further need be said about it. In the first two, we have no vowel which can be said to be *immutable*. The plurals therefore and pronouns will take those forms, which a regard to the vowels and accents would suggest as proper: and the rule seems to be, that in every case, the vowel farthest removed from the accent will be rejected; as, דָּבָר, in 1. constr. דְּבַר (Art. 143. 3.) with the pronouns דְּבָרוֹ, דְּבָרֵי, &c. pl. abs. דְּבָרִים, in constr. דְּבָרַי (for דְּבָרֵי, Art. 106. 1.): 3. with pron. דְּבָרֵיהֶם, דְּבָרֵיכֶם, &c. with an asyllabic pron. דְּבָרִי, דְּבָרֶיךָ, &c. throughout. The same will hold good in all similar forms, in which the vowels are by analogy *mutable*.

3. In some instances the first (ד) is *immutable*, but in these it is believed to occupy the place of א: as פָּרָשׁ a horseman; Arab. فَارَس; pl. פָּרָשִׁים.

4. Nouns of these forms are generally *Concrete*, and 1. will therefore designate substances: as, אָדָם a man; 2. בָּרָד hail; בָּשָׂר flesh: epithets; as, חָכָם a wise man; רָשָׁע a wicked man.* In some cases they seem to be abstract: as, בָּכָא weeping; זָעָקָה crying out, &c.; but this may take place by the operation of a metonymy, just as the contrary effect sometimes takes place in the Segolates (Art. 152. 10.).

* Whether the Hebrews ever considered words of this kind as adjectives, as we do, I very much doubt. But, whatever may be said on this subject, it is much more convenient, in considering the structure of this language, to treat them as epithets, including a substantive with their attributive properties, as in the English word *fool*, &c. See the Syntax.

FORMS.		EXAMPLES.	
Masc.	Fem.	Masc.	Fem.
III. פֶּקֶד	פִּקְדָּה or פִּקְדֻת	גֶּדֶר a fence.	גִּדְרָה or גִּדְרֹת id.
		גָּזַל stolen.	גִּזְלָה id.
IV. פֶּקֶד	פִּקְדָּה or פִּקְדֻת	יָלַל howling.	אֲפֵלָה darkness.
			עֲצֵלָת idleness.
	once פִּקְדוֹת		כְּבִדּוֹת heaviness.

5. In these forms, which are very nearly related to each other, the second vowel is generally immutable, the first not so: as, גֶּדֶר *his fence*; גִּדְרֶיךָ *thy (fem.) fences*; גִּדְרֶיהָ *her fences*; pl. fem. גִּדְרוֹת *fences*. This being known, the vowels proper for construction, &c., are also known. In a few instances we have a י inserted: as, זְעִיר *littleness*; שְׁלוֹי *tranquillity*; פְּלִיטָה *escape*, which seems to account for the attendant vowel's being immutable; and also to suggest, that some affinity exists between this and the next form.

6. The signification peculiar to these forms, is that of habit, custom, passion, whence they have by some been termed participles. Those of the third are found in words signifying feeling, perception, or the like, and are often used as roots of verbs having this sense: as, חָפֵץ *willing*; שִׂמְחָה *rejoicing*, &c.

FORMS.		EXAMPLES.	
Masc.	Fem.	Masc.	Fem.
V. פֶּקִיד	פִּקִידָה	נָבִיא a prophet.	נִשְׁקָה a kiss.
VI. פֶּקִיד	id.	נָסִיד a libation.	עֲלִילָה an action.
VII. פֶּקִיד	פִּקִידָה	לָמוּד learned.	לְמוֹדָה id.
VIII. פֶּקִיד	id.	נָדִיד boasting.	נְבוּאָה prediction.

7. In all these cases the י and ו inserted are immutable, the other vowel is not: the plurals, &c. are, therefore, formed accordingly. In some instances the ו or י will be

omitted, and their places supplied by (˘) or (..) respectively; in all which these ^{substituted} vowels will remain immutable as before, for the purpose of preserving the original form of the word: as, הַשֶּׁמֶשׁ masc. הַשֶּׁמֶה fem. *darkness*. So עֵצָה fem. for יַעֲצָה *advice* (Art. 76.); and בִּקְרָה *a visitation, being visited*, &c.

8. Forms V. and VI. are very nearly allied to the foregoing both in form and signification; and from these, the forms VII. and VIII. scarcely present a shade of difference.* Simonis indeed makes a difference, but it is perhaps only an imaginary one. To the two last he ascribes the sense of past time, as if the action, of which this form is usually said to present the object, took place at some distant period; but, innumerable instances may be pointed out, in which it has a present or a future signification according to the context. The truth seems to be, that each of them implies habit, custom, &c., of such action, &c., as the root may signify; but, that in some roots, the one form is found to prevail, in others, the other.

FORMS.		EXAMPLES.	
Masc.	Fem.	Masc.	Fem.
IX. פִּקֹּד	פִּקְדָּה	יֹרֵד <i>descending.</i>	יֹרְדָּה <i>id.</i>
	פִּקְדָּת		יֹרְדָּת <i>id.</i>
X. פִּקֹּד	פִּקְדָּה	גָּדוֹל <i>great.</i>	גָּדוּלָה <i>id.</i>
	or פִּקְדָּה	עֲנוּג <i>luxurious.</i>	עֲנֻגָּה <i>id.</i>
XI. פִּקֹּד	פִּקְדָּה	זְרוּעַ <i>the arm.</i>	בְּשׂוּרָה <i>good news.</i>
	once פִּקְדִּית		צִלְחִית <i>a sort of dish.</i>

* So אֶסְקֵר and אֶסְקִיר *bound, a captive*; בְּחִיר and בְּחִיר *chosen*; יָלִיד and יָלִיד *born, a son*; מְשֻׁחַ and מְשִׁיחַ *unointed Messiah*: and in a great number of cases, in which the textual reading has the one form, the marginal reading will have the other.

9. In these forms the *ḵhōlēm* only is *immutable*. We shall have therefore in the plural, &c. פִּזְקִים masc. פִּזְקוֹת fem. and גְּדוּלִים masc. גְּדוּלוֹת fem., which will also be the forms proper for the state of construction, and for the pronominal affixes.

10. Of these forms a few nouns will be found abstract in signification. פִּזְקָה, with its feminine, is generally used as an agent. Sometimes the feminine occurs as, פִּזְקִיָּה *fructifera*: (Art. 136. 5.).

11. It may be taken as a general rule, that whenever a *ḵ* or *ḵ*, or one of their equivalents (־) or (־), happens to be found in ^{any} one of this class of primitive words, that vowel will remain unchanged under all circumstances. The reason is: these vowels principally constitute these forms.

LECTURE VII.

OF THE AUGMENTED HEBREW NOUNS.

154. Having considered the *Primitive* nouns of both kinds, we now proceed to the *Augmented* ones, which may be classed under four heads. I. Those found to double any letter or syllable, which hence may be termed *reduplicated*. II. Those which are augmented by one or more of the letters, contained in the technical word הֶאֱמַנְתִּי *I have believed*, reduplicating, or not, at the same time, any of their letters or syllables. III. Nouns compounded of two or more others, each of which may be otherwise augmented, or not: and, IV. Foreign words.

2. It is evident that whenever any addition is made to a word, some modification will be made in its sense. The great difficulty consists, however, in determining the law by which this process of augmentation is carried on, and thence ascertaining, what is the precise force of every form thus modified: and, it must be confessed, that although a considerable number of instances occur in most languages, in which we can clearly perceive a peculiar force attendant on certain specific forms; yet, there are others, in which no such power is discoverable; others again, in which one form is used for another, and even different forms linked together in the same phrase, or corresponding to one another in the parallel parts of the same context. To this may be added the figures of speech, which exercise a very considerable influence on the significations of words, and conspire very much to disconcert both the Learner and the Learned in enquiries of this nature. Still we must not throw away all the helps we have, merely because they will not conduct us to absolute knowledge in every case: besides, further enquiry may throw much new, and even sufficient, light on this subject. We shall, therefore, follow the course just marked out, in detailing the forms of augmented nouns.

3. Writers on this subject seem generally to agree in the following principles, viz. That, by augmentation will be expressed either *intensity, frequency, duration, defect*, or the like, of that *action, passion, habit, &c.* which is contained in the signification afforded by the primitive word:—that, in some instances, a word which is intransitive, will, by adding a letter, become transitive: as in the English words, *rise* and *raise*, which in Hebrew will be given in קָם (for קָם), and קָם or קָם. A similar effect is produced in Hebrew by prefixing a letter: as, הָקָם which will also signify *raise*, the root being קָם *rise*. In many cases, however, as already remarked, the real force of the augment is not perceptible; and in these, we must be content to abide by usage. As we proceed, however, it is my intention to offer some conjectures on the origin of the different augments; and, should I not succeed in producing conviction, I shall certainly gain my point in another respect, namely, in impressing upon the Learner's mind, the different forms with which he will meet. Besides, by attempting to ascertain what these additional syllables really are, and what they mean, some light may be thrown on the manner in which language in

general has been constructed.—It is my belief, that language has grown up, in a great measure, out of necessity; and, that words which now exceed their primitive length, must have been made so by the addition of others qualifying or otherwise modifying their significations, as circumstances should require. In process of time, many of these additional words may have become attached to others, and so ^{much} abbreviated as greatly to obscure their original forms and significations: e. g. The English word *attempting*, seems to be compounded of *at*, (*ad*, whatever that word was originally) *tempt*, and *ing*. The last component part is probably the same with the Latin *Ens*, or Greek *ὄν*, so that each part of the word might originally have stood singly, but is now so compounded as to stand for one. In such words as *incomprehensibility*, *transubstantiation*, &c., I suppose we have not fewer than five or six primitive words con-founded together in one.

4. The Greek and Latin prepositions, with which so many words are compounded, were perhaps at first significant words: and, it strikes me as most probable, that their terminations of case and gender, no less than the variations found to prevail in the conjugations of their verbs, were all, at some time, significant words, which have been so attached to the root, as to supply the sense which these conjugations, &c. now bear. It may, indeed, be impossible now to ascertain exactly what they were; still the attempt to do so, cannot but be attended with beneficial results.—To proceed, the following tables will exhibit the forms with some examples of the first class of these nouns.

Preposition

v. Dm

Of Reduplicated Words, Intensive, or otherwise modified in their Signification.

FORMS.		EXAMPLES.	
Masc.	Fem.	Masc.	Fem.
I. פָּקֵד	פָּקֵדָה	עֲקֹשׁ <i>very perverse.</i>	אֲהֵלָה <i>great folly.</i>
or פָּקֵד	or פָּקֵדָה	אֵלֶם <i>quite dumb.</i>	יִקְהָה <i>prompt obedience.</i>
	or פָּקֵדָה	לִמְדָה <i>teaching.</i>	גִּבְחָה <i>baldness.</i>

5. To this form may be referred all those nouns, which, on account of having a ך or ך for their middle radical letter, and therefore not convenient for reduplication (Art. 75.), double the last:

3. 2. 1.

as, שׁוֹקֵק greatly desiring, fem.; שׁוֹקֵק id., root שׁוֹק; עוֹלֵל a sucking child, root עוֹל. The same form is also found in words derived from roots having the second and third radical letters the same: as, שׁוֹמֵם, fem. שׁוֹמֵמָה desolate, desolation, root שׁוֹמֵם. The passive forms of these will be שׁוֹמֵם, שׁוֹקֵק, עוֹלֵל, &c. Some others double the last radical letter by *Dāgēsh*: as, קָטָן, pl. קְטָנִים, small; אֶרֶץ a wheel, pl. אֶרְצִים; שָׂפָן a field-mouse, pl. שְׂפָנִים; זָמַן time, pl. זְמָנִים, &c.

6. Some one vowel will, in all these cases, necessarily be im-mutable; the other occasionally so: e. g. עָקַשׁ &c., pl. abs. עֲקָשִׁים, constr. עֲקָשִׁי. The pronouns, therefore, will be affixed accordingly. Under this head may be placed all those verbal nouns, which are generally arranged as the infinitives, &c., of the *Pihél* conjugation.

7. As this form is taken for the root of one of the species of the Conjugation, some account should be here given of its force.

It has been laid down as a rule, that verbs which are intransitive in the first species, are generally transitive in this: as, לָמַד he learned; לָמַד he taught. The same property prevails in the Arabic: عَلِم he knew; عَلَّمَ he taught. This they term the transitive property; التَّعْدِيَة. The other dialects also recognise this property.

8. Another property is, the becoming either in reality, or in estimation only, that which the primitive word signifies: as, בָּבֶר he became, or was adopted as, the first-born, from the primitive בָּקֹר first-born: but this word, when used of trees as producing fruit, will mean prematurity.

Under this head may be placed all those cases, in which is intimated a Declaration, Announcement, Accusation, &c., of what the primitive word signifies: as, הִטִּיף pronouncing, or accusing another of being, unclean; טָהַר pronouncing another clean. So perhaps, הִתְנַחַם pronouncing, confessing, &c. sin. And hence by a metonymy, expiating it.* These properties are termed by the

* This property is termed by the Arabic Grammarians سلب deprivation:

as, جلدته I skinned him, or deprived him of his skin. Lumsden's Arab. Gram., p. 178. See also his Pers. Gram., vol. i. p. 230.

Arabian Grammarians, ^{الْحَوْلُ} *changing*, and ^{التَّسْمِيَةُ} *naming* : as,

1, ^{رَوْضَ الْمَكَانِ} *the place became a garden*; ^{قَوَسَ الرَّجُلُ} *the man became BOWED, or bent like a bow*. Where the English word bowed

is similarly formed from *bow* : 2, ^{فَسَقْتُ زَيْدًا} *I vilified Zaid*, i. e.

pronounced him to be so; ^{كَفَرْتُ زَيْدًا} *he called Zaid an infidel*;

^{تَجَبَّيْتُ} *calling one a coward*, &c. Of this kind are ^{يُبَارِكُونِي} *they*

shall bless me, Gen. xxx. 13; i. e. *they shall declare that I am blessed*;

^{لَا يَنْقِئُهُ} *he shall not make innocent*, i. e. *declare to be so*,

Exod. xx. 7. The same may be said of all those passages given in this form, in which God is said to have *hardened* Pharaoh's heart. See Exod. iv. 21, ix. 12, x. 20. 27, &c., compared with Exod. vii. 13, 1 Sam. vi. 6, &c.*

* Hence from the noun ^{צָדִיק} *just*, we have the verb in this form ^{צָדַק} *he pronounced, esteemed some one just*, i. e. *he justified him*, e. g. Jer. iii. 11, ^{צָדַקָה נַפְשָׁהּ} *she justified herself*. See also Job xxxiii. 32, &c. See also Buxtorf's Chaldaic and Talmudic Lexicon under ^{צָדַק}. Greek verbs in ^{ἀζω, ἰζω, εὖω, ὑνω, ἄνω, ἔω, ἄω, ὀω}, &c. have frequently this force: so ^{δικαιοῶ} or ^{δικαίω} in the New Testament; so also 1 Cor. i. 20, ^{ἐμώρπηνεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου τούτου} *He hath made foolish*, i. e. pronounced to be so, *the wisdom of this world*. So also with the verb ^{ποιέω}, which will give an equivalent sense, John xix. 7, ^{ἐαυτὸν υἱὸν τοῦ Θεοῦ ἐποίησεν} *He made himself the Son of God*, i. e. He declared himself to be so. In a similar manner the verbs ^{נָתַן} *he gave, appointed*, and ^{שָׁם} *he placed, laid down*, or the like, will intimate the mere declaration of something done or to be done, e. g. Gen. xxvii. 37, ^{נָבִיר שְׁמַתִּי} *I have laid him down*, declared him, *great*. ^{וְנָתַתְּ כָּל-אֶחָיו נָתַתִּי לוֹ} *and all his brothers have I given to him*, i. e. have declared shall be his. See Gen. xxxv. 12. Comp. Exod. xii. 25. So 1 Kings xxii. 23, ^{נָתַן יְהוָה רוּחַ שָׁקֶר} *Jehovah hath given a spirit of lying*, i. e. has declared that it is so. See Prov. ix. 9, where ^{תֵּן} *give*, in the first number, is explained by ^{הוֹדֵעַ} *make known*, in the second. See also Ezekiel xx. 24—26. Other verbs too, not of this form but expressing some action, are occasionally used to signify a declaration of that action only; as in Jer. i. 10: *to root out, to pull down*, &c. Hosea vi. 5, *I have hewed them by the prophets*, &c. i. e. I have declared that they are, or shall be, *hewn*. See Glass. Phil. Sacr. Lib. III. Tract. III. Canon XV., &c. Storr. p. 26, &c.

4. *intensity* 9. Another property of this form is, to intimate *Intensity, Abundance, or Frequency*, of the action or passion signified by the primitive word: שָׁבַר *he broke*; שִׁבְרָה *shivered or broke to pieces*; צָמַח *it shot up, grew*; צִמְחָה *it shot up quickly and abundantly*. Equivalent to this, is the property termed *المبالغة* or *كثرة* of the Grammarians of Arabia: as, *حمدته* *he praised him very much*; *جول* *he exercised his horse very much*; *صرح الحق* *the truth became very apparent, &c.*

5. *causative* 10. In a few instances also, this form is thought to have a *causative* signification: as, *הלך* *he walked*; *הִלֵּךְ* *he caused another to walk, &c.*

	FORMS.		EXAMPLES.	
	Masc.	Fem.	Masc.	Fem.
II.	פָּקֹד	פָּקֹדָה	חָבַק <i>embracing.</i>	בְּבוּרָה <i>first born.</i>
	or פָּקֹד	or פָּקֹדָה	אָשׁוּר <i>marching.</i>	חֲבוּרָה { <i>the cicatrix of a wound.</i>
			נִשְׁבֹּר <i>bereaved.</i>	נִשְׁבֹּלָה <i>id.</i>

6. *immutable* The vowels will in every case here be *immutable*; the plurals, &c., will therefore be regularly formed, פָּקֻדִים, פָּקֻדִים, &c.

7. *1st & 2nd rad.* To this form are referred some words having י between the first and second radical letters, which is thought to be a mere compensation for the omission of *Dāgēsh*: as, פִּדְיוֹן for פִּדְיוֹן *a spear*; פִּדְיוֹר *invasion*; צִיָּקוֹת *a fetter*; and, according to some, שִׁילֹה *Shiloh*.

	FORMS.		EXAMPLES.	
	Masc.	Fem.	Masc.	Fem.
III.	פָּקִיד	—	אָסִיר <i>firmlly bound.</i>	—
			בְּרִית <i>extremely fugitive (Art. 45. 109.).</i>	—

8. *immutable. no fem.* 11. Here, as before, the vowels are *immutable*. No feminine form occurs.

	FORMS.		EXAMPLES.	
	Masc.	Fem.	Masc.	Fem.
IV.	פָּקַד	פָּקַדָה or פָּקַדְתָּ	גָּנַב <i>a thief.</i>	שִׁלְטָה <i>a ruler.</i>
	or פָּקַד	פָּקַדְתָּ or פָּקַדְתָּ	אָפַר <i>a farmer.</i>	בִּקְרָה <i>enquiry.</i>
			חָטָא <i>a sinner.</i>	חֲטָאָה <i>id.</i>
				פְּצָרָה <i>sterility.</i>

12. These nouns imply *constant habit* or the like, and are used to designate trades, professions, &c.*

13. Both vowels are here necessarily *immutable*, (the first on account of the syllabication, the second because it seems to supply the place of א, by analogy: as, חָרָשׁ an artificer (Art. 153. 3.), pl. חָרָשִׁים, and in construction חָרָשֵׁי artificers; מַלְיָה a mariner, pl. מַלְחִים, with pron. מַלְחֵיהֶם their mariners. A few instances occur in which (·) occupies the place of (-) or (·): as, פְּחָלָה (Art. 87. 6.) and פִּלְחָה perturbation. To the feminine forms Simonis adds פְּקָרוֹת, of which two examples only occur, viz. פְּקָרוֹת coagulated milk, according to him, Job vi. 6; and פְּלָצוֹת terror, Ib. xxi. 6, &c. But these are probably compound forms.

	FORMS.		EXAMPLES.	
	Masc.	Fem.	Masc.	Fem.
V.	בָּקָר	בָּקָרָה	לָמַד { trained, accustomed.	בָּסְמַת spelt (herb).
		בָּקָדָה	—	בָּתָּנָה a coat.
		בָּקָדָה rarely.		לָקָחָה taken.

14. Simonis places יוֹלֵד Judg. xiii. 8, under this form; but nothing can be more probable than that this is the third person singular of the verb, construed with ה in the sense of יֵאָסֵד, and to be understood as a future tense; e. g. הַיּוֹלֵד who should be born. Perhaps the word does not occur construed as a simple noun in any case.

15. Under this head may be classed all those nouns which are generally arranged as infinitives of the *Pūhāl* conjugation, and which may therefore be considered as *passives* corresponding with the active forms, פָּקַד, &c.

16. In all these cases, the first vowel is necessarily *immutable*; the last not so universally: but, as examples do not occur sufficiently numerous to decide this question, we can say but little about it.

* The same forms have the same force in Arabic: as, عَطَّر a perfumer, خَبَز a baker; from عَطَرَ perfume, and خَبَز bread. So in Syr. and Chaldaic עֲבָר Chald. עֲבָרָא a singer, &c.

17. These forms are thought to be intensive of those given under the preceding class (Art. 153.): but whether such force is *always* to be found when they occur is doubtful.

Of those Nouns which are said to be reduplicated by implication (Art. 109.)

155. These are nouns which are thought to have an *intensive* signification, without presenting any reduplication, either in the vowels or consonants: but, as they generally have a perfect vowel, occasionally *immutable*, in the penultimate, it has been supposed that this presents a compensation for the *Dagesh* which has been omitted. The following are their forms:

FORMS.		EXAMPLES.	
Masc.	Fem.	Masc.	Fem.
I. פִּקְדָּה	פִּקְדָּה	נֶכֶד <i>unknown.</i>	צִלְחָה <i>a dish.</i>
or פִּקְדָּה	—	הֵיכָל <i>a temple.</i>	—

2. For further examples see the Arcan. Form. p. 202, &c.

FORMS.		EXAMPLES.	
Masc.	Fem.	Masc.	Fem.
II. פִּקְדָּה	פִּקְדָּה	עֹנֵב <i>a musical instrument so called.</i>	
or פִּקְדָּה	פִּקְדָּה	סֹנֵר <i>a fetter.</i>	אַרְיָה <i>a stable, stall, &c.</i>
			מוֹעֵדָה <i>vacillating.</i>

FORMS.		EXAMPLES.	
Masc.	Fem.	Masc.	Fem.
III. פִּקְדָּה	פִּקְדָּה	אֶהָל <i>a tent.</i>	
or פִּקְדָּה	פִּקְדָּה	אֹצֵר <i>a treasure.</i>	
		חֹתֶם <i>a seal.</i>	חֹתֶמֶת <i>a seal.</i>
			pl. טוֹטְפוֹת <i>frontlets.</i>

3. With respect to the inflection of these words, it may be remarked, that the perfect vowel (·) in the first form, is sometimes *immutable*, at others not so. No rule, therefore, can be given,

*usually
immutable*

upon which reliance, as to the plurals, &c., can be placed. With respect to the other forms, whenever the ' or ך remains, its vowel also remains *unchangeable*; but, when it drops, the defect may be compensated by inserting the point *Dāgēsh* in the following consonant, as it is the case in the feminine פִּקְדָּה, in which the perfect vowel is supplied by its corresponding imperfect one; e. g. for פִּקְדָּה, we have פִּקְדָּה. So also, *vice versá*, letters doubled by the insertion of *Dāgēsh*, will frequently lose this point, and then the preceding imperfect vowel will change into its correspondent perfect one. Hence it is, that these forms are supposed to contain an *implicit* reduplication, (Art. 109.), or, in other words, to be forms equivalent to those which have the middle radical letter doubled by a *Dāgēsh forte*. But, as the nouns of this class are few, it is scarcely possible to glean from the usage of the language, what vowels are *mutable* and what are not so. For the same reason, it is impossible even to say, whether we are right in all cases in our classification of them.

On the Augmented Nouns, termed הַאֲמַנְתִּי Hē-emanti.

156. In nouns of this description one or more of the letters contained in the technical word הַאֲמַנְתִּי (Art. 147. 3.) will be found attached to one or other of the preceding primitive or augmented forms, for the purpose apparently of varying the signification. That these are fragments of words I have no doubt: but, what they originally were, it may now be exceedingly difficult to say. I may, perhaps, be excused if I offer a few conjectures on this subject, hoping, that although I may not succeed to the extent that may be wished, I shall, nevertheless, afford something likely to fix these forms more permanently in the mind of the Learner; and this is my principal object.

2. Of these letters (viz. הַאֲמַנְתִּי) one or other will be found at the beginning of words; while ה, י, ם, ן, or ך, will be found at their ends. In some instances, words are augmented by one or more of these letters,

Letters are
fragments
of words

Initial
& final

initial
final
2nd. 2nd? both at the beginning and the end at the same time, having also the middle radical letter doubled by the operation of *Dāgēsh forte*, as in the Participial forms of *Hithpāhél*, מְתַפְקְרוֹת and מְתַפְקְרִים, &c.

Of the Letters termed הָאֵלֶּם, when prefixed to words.

157. Simonis* considers nouns having ה or י prefixed, as having some affinity in signification to those persons of the verbs which have these letters as preformatives; and the ה as presenting a force nearly allied to that of the *Hithpāhél* conjugation. This may perhaps be true; but, as it leaves these conjugations, &c., unexplained, I have thought it would be better, to consider the force of these adjuncts in the nouns: because, if we can succeed in this, we shall have no difficulty whatever when we come to the verbs.

I suppose, then, that the letters ה, י, ת, or הֵת, are nothing more than abbreviated forms of some primitive words, which might have originally been written in full, and placed before others, for the purpose of modifying their sense. These, in process of time, might have lost some of their letters, and then have been pounded with others, presenting the forms which we now have. If, therefore, we can now find words which may be thus abbreviated when joined with others, and giving the significations which such augmented forms seem to have, we shall perhaps make this subject more intelligible and interesting than it has usually been found to be.

2. With respect to the first, ה, with which we may join הֵת, we perhaps have a fragment of the root אָוָה (Arabic هَوِيَ هَوِي) *desiring, impelling, casting down*, and the like; to which, אָוָה, הָוָה, and אָוִי, as expressing certain affections of the mind, may perhaps be added, as cognate roots. Upon this supposition הִפְקִיד (or אִפְקִיד, for the Chaldee or Syriac form) will stand for אָוָה, הָוִי, or הָוָה, אִפְקִיד (Form. VI. Art. 153.) *impelling, causing, desiring*, &c. another, *to visit*, &c. So אִכְזָב a *willing, or great liar*; אִכְזָר *willingly, or greatly cruel*.†

* Arcanum Formarum, p. 522.

† It is remarkable, that the causative and other words in the Coptic are formed in precisely the same manner. "Verba composita," says Scholz. Gram.

3. We may now consider the force of words thus augmented: and, as some of them are taken for the leading words of a certain species of the conjugation of verbs, it will be as well now to determine their properties.

4. If then the primitive word have an active sense, as, **שָׁמַע** *he heard*, it will in this form have a *causative* one; as, **הִשְׁמִיעַ** *causing to hear*: but, if the primitive be neuter, this form will be *active* in signification: as, **עָמַד** *he stood*; **הִעֲמִיד** *he set up*; **שָׂחַח** *he was glad*; **הִשְׂחִיחַ** *he rejoiced another*.*

ה
causative

5. If, in the next place, the primitive be a noun substantive or adjective, it will, in this form, generally signify the *being, making, becoming, doing, suffering, permitting, &c.* the sense of the root: **הִבְרִיא** *he made fat*; noun, **בָּרִיא** *fat* (Form V. Art. 153.); **הִיטִין** *he used*

being
permitting

Copt. § 86. e duabus vocibus coalescunt. In compositione verbum **ep** esse, vel facere, **ⲡⲉⲛ** suscipere, **Ⲣⲓ** ferre, **Ⲓⲓ** projicere, **ⲭⲉⲙ** invenire, **Ⲓⲓ** accipere, **ⲧ** dare, sæpissime occurrunt: e. g. **ⲉⲣⲟⲩⲱⲛⲓ** *lucere*, ex **ep** et **ⲟⲩⲱⲛⲓ** *lux* **ⲡⲉⲛⲛⲕⲁⲓⲓ** *pati*, ex **ⲡⲉⲛ** et **ⲛⲕⲁⲓⲓ** *dolor*, **Ⲣⲓⲣⲱⲟⲩⲡ** *curare*, ex **Ⲣⲓ** et **ⲣⲱⲟⲩⲡ** *cura*, **Ⲓⲓⲥⲉⲛⲧ** *fundare*, ex **Ⲓⲓ** et **ⲥⲉⲛⲧ** *fundamentum*, **ⲭⲉⲙⲕⲁⲧ** *intelligere*, ex **ⲭⲉⲙ** et **ⲕⲁⲧ** *intellectus*, **Ⲓⲓⲡⲱⲛⲓ** *pudesceri*, ex **Ⲓⲓ** et **ⲡⲱⲛⲓ** *pudor*, **ⲧⲱⲟⲩ** *glorificare*, ex **ⲧ** et **ⲱⲟⲩ** *gloria*." In these cases the words prefixed have precisely the same power with those above proposed, and one, viz., **Ⲓⲓ** *projicere*, is very nearly allied both in sound and sense to our **ס** or **ה**, particularly in the *Hiphhil* form **הִפְקִיד** or **הִפְקִיד**, &c.

* These properties are also common to the Arabic: as, 1. **حفر زيد نهرا** *Zaid dug a canal*; **احفرت نهرا** *I caused him to dig a canal*; 2. **بصر زيد** *Zaid had the faculty of sight*; **ابصرته** *I saw him*.

the right hand, or proceeded towards it; noun, יָמִין *the right hand*. So הִשְׁתָּאִיל *he used, or went towards, the left hand*; noun, שְׂמָאל *the left hand*; הִמְטִיר *he caused rain*; noun, מָטָר *rain*; הִלְבִּין *he became white*, root לָבָן *white*; הִשְׁבִּיר *he permitted (to purchase) provision*, root שָׁבַר *provision*; הִנְשָׂא *he permitted (to) remain*, root נָשָׂא *remnant*.*

6. Another property is, the *exhibiting, declaring, or esteeming*, the person or thing designated by such word, as possessed of the quality intimated by the primitive: as, הִצְהִיר *he declared, or esteemed another, just, from צִדִּיק just*; הִרְשִׁיעַ *he declared, or esteemed another wicked, from רָשָׁע wicked*. So, in the Arabic, ^{أَكْفَرْتُ} *I called him an infidel*; ^{أَخْلَطْتُ} *I accused him of sin*.† To this property may be referred all those passages, in which this form is used, and in which God is said to have *hardened the heart, blinded the eyes, made the heart gross, deceived the people, &c.*—where nothing more than declaring this to be the case can be meant.‡

7. Another property of this form is, *excess, or intensity*, of the action, passion, &c. afforded by the primitive

* See Deut. ii. 28, 1 Sam. xxv. 22, Ps. cxix. 31, Is. lxiii. 17. The properties are all peculiar to the analogous forms in Arabic: see Lumsden's Arabic Gram., p. 173, &c.

† Lumsden's Arab. Gram., p. 175.

‡ Exod. vii. 3, x. 1, Deut. ii. 30, Is. vi. 10, comp. with Matth. xiii. 15. This property Storr refers to the influence of a metonymy. Observ. pp. 24, 28, &c., which he thinks amounts to nothing more than *permission*. See also pp. 194—5—6. This, however, leaves the matter nearly as unsatisfactory as it found it. Very nearly parallel to these Hebrew forms and usages, are those of Greek verbs terminating in ἄζω, ἰζω, αἰνώ, ὕνω, εὖνω, ὀω, and ἔω, many of which are manifestly derived from nouns: as, ἐορτάζω from ἐορτή, νομίζω from νόμος, σεμνίνω from σῆμος, εὐδύνω from εὐδός, παιδεύω from παῖς, δουλῶω from δούλος, τιμάω from τιμή, φιλέω from φίλος, &c. See Glassii Phil. Sacr., Lib. iii., Tract iii., Canon xv. Note to Art. 152. 8.

word: as, הָאָדָם *he was very red*. So, in the Arabic, ^{صباح} *the morning was very bright*; ^{أثمر النخيل} *the palm tree bore much fruit*.

8. Many verbs, not used in the first species of the conjugation (Lect. X.), have occasionally either a neuter or transitive signification in this form: as, הָשָׁקֵם *he rose early*; הִשְׁלִיךְ *he threw*. Sometimes they will have both significations: as, הִקְיץ *he watched*, or *he roused up another*; הִרְנִין *he sang*, or *he stimulated another to sing*.*

9. Several of the properties belonging to this form are also common to that of הִפְקֵד, see Art. 154. 7.

10. When the ה is prefixed with (ⲧ) *Khātúph*, (Ⲩ), or (ⲩ), as in הִפְקֵד, הִבְקֵד, or הִוְקֵם, the sense will be passive of one or other of the above-mentioned properties.†

11. With respect to (ⲩ) prefixed to certain forms, it may perhaps

be a fragment of the root הִהָא, Syr. ^{هـ} *hā* or ^{هـ} *hā*, Arab. ^{يَايَا} *decent, becoming, benign, beautiful, excellent, inviting one to rest, &c.*, which, when compounded with any other word, may afford the sense of durability, strength, excellency, or the like, which Grammarians are generally agreed is the force of words so com-

* And so often in the unaugmented forms, the force will at one time be transitive and at another neuter in the very same word.

† It will perhaps be difficult to assign a good reason for the adoption of this vowel to give a passive signification to words in the Shemitic dialects. Nothing can be more certain, however, than that this is the fact. And, hence, we not only have it in the passive conjugations of verbs both in the Hebrew and Arabic, but it will also impart a sort of passive, or rather habitual, signification to some verbs conjugated in the active form: as, הִקְלַח

he was strong; ^{كرم} *he was bountiful*; ^{حسن} *he was beautiful*; ^{رفع} *he was exalted*. So in nouns, ^{פָּקֵדוֹת} *visited*, i. e. habitually; ^{صَبِر} *patient*, habitually, &c.

bined; examples will be given in Art. 159. But, as no conjugation is grounded on this form, it will not be necessary to dwell very particularly on it here.

12. We now come to the forms having הת, את, or ת, prefixed. These then we take to be derived from some word, which, when combined with any other, will give the modification of sense usually attributed to these forms. If we take אָתָּה Chald. or Heb. אָתָּה *coming, arriving at*, as the primitive word, and suppose את, הת, or ת, to be a fragment of it, we shall have a particle, which when prefixed to any word will give something like a passive or reciprocal sense, which all are agreed is the import of this form: e. g. הִתְפַּקֵּד or אֶתְפַּקֵּד; of the Chaldee form, or תְּפַקֵּד, will mean, *coming*, or as we say in English, *becoming, visited*; and will be either *passive* or *reflective*, &c., as the sense of the context shall require. So in Latin, *amatum iri*, in which the word *iri* is manifestly derived from the verb *Ire*, to go. The passives of the Persian, Hindustani, and probably of the Sanscrit, are formed in a similar manner.

Properties of the Conjugations grounded on this Form.

13. First *to be* or *become*, that which the primitive word signifies (which in Arabic is termed مطاوعة *submission*); as, הִתְנַאֵל *he became polluted*; הִתְחַזַּק *he became strong*; הִתְאָדָם *he became red*; or, if the context require it, *he made himself so, reflectively*, or, *was made so, passively*. So in Arabic, اَدَبْتُ فَتَادَبَ *I corrected him, and he became corrected*, &c.* In the eighth

* Lumsden's Arabic Grammar, p. 182—"Submission." Or, as the Arabic Grammarians define it, حصول اثر الشيء عن تعلق الفعل المتعدي نحو كسرت الزجاج فانكسر ذلك الزجاج فان انكسار الزجاج اثر قد حصل عن تعلق الكسر الذي هو اثر الفعل المتعدي i. e. The impression made upon any thing by the action of a transitive verb: as, *I broke the glass, and the glass became broken*. Now, the glass's becoming broken,

was therefore grieved; ^{لومه فالتام} *he reproached him vehemently, and he became reproached.*

14. Secondly, To *feign*, *pretend*, *exhibit*, &c. that which the primitive word signifies: as, Josh. ix. 4, ^{יָצִיְרוּ} *they feigned themselves to be messengers*; 2 Sam. xiii. 5, 6, ^{הִתְחַל} *he pretended to be sick*; Prov. xiii. 7, ^{מִתְעַשֵּׂר} *one boasting (himself) to be rich*. So, ^{מִתְרַשֵּׁשׁ} *feigning (himself) to be poor*; ^{תִּתְחַסֵּר} *thou shewest (thyself) gracious*; ^{תִּתְמַם} *thou shewest (thyself) perfect*, Ps. xviii. 26. And, in Arabic, ^{تَشَبَّعَ} * *he pretended*

Nothing, I think, can be less accurate than to class the term ^{مَطَاوِعَ} with those of ^{غَيْرَ مُتَعَدٍّ}, ^{غَيْرَ وَاقِعٍ}, and ^{لَازِمٍ}, as Mr. de Sacy has here done. All that Beidawi means, seems to be, that ^{يَتَفَطَّرُنَ} is more elegant than ^{يَنْفَطَّرُنَ}, because it is the ^{مَطَاوِعَ} (see the definitions above) of ^{فَطَرَ}, not of ^{فَطَّرَ}, as the other reading is.

The real difference between neuter verbs, termed by the Arabs ^{غَيْرَ مُتَعَدٍّ}, ^{لَازِمٍ}, &c. is, that they imply *intransitive action*, *habit*, or *inseparable properties*: as, *beauty*, *deformity*, *colour*, &c.; whereas ^{مَطَاوِعَةً} or ^{مَطَاوِعَ} signify the accidental influence of any *transitive verbs* exerted upon their objects; which is the real difference between the Hebrew forms ^{פָּקַד} and ^{פָּקַדְךָ}, as will be seen hereafter.

The real force, then, of this form will be best expressed by *made*, *became*, or the like: as in ^{נִתְיַלַּךְ} *made to go*, ^{נִפְקַדְךָ} *became visited*, &c.; which will lay the groundwork for the reciprocal sense, &c., the context always determining who is the agent.

* The fifth species which has often a passive sense; and constantly in the Ethiopic.—It was shewn, Art. 146. 8, that certain forms had occasionally an *objective* or *subjective* signification, according to the view in which they were taken; the same appears to be the case in these forms; and, hence it is, that these verbs have sometimes a *passive*, at others a *reflective*, and at others an *active* signification. The same is the case in the *Niphal* form; and apparently for the same reasons.

satiety; ^{ترجلت المرأة} *the woman assumed the manners of a man.*

15. Thirdly, *Frequency*, or *intensity*, of the action or passion meant by the primitive word: as, ^{התהלך} *he walked about much, or continually*; ^{התחנן} *he solicited a favour with great earnestness.* In Arabic ^{تَشَجَّعَ} *he persevered in shewing bravery*; ^{تَحَلَّمَ} *he persevered in acquiring mildness.* And in the eighth Arabic species, ^{اكتسب} *he persevered in acquiring*; and, in the sense of earnest request, ^{ايتجر} *he demanded his hire.*

16. Fourthly, In many instances the sense is the same as it would be, if the verb had been used in the primitive form termed *Kal*: as, ^{השתיק} *he kept the laws, statutes, &c.* This also, with many other properties unknown to the Hebrew, is found in the Arabic.*

For the transpositions and other changes which take place in certain words, when augmented by the particles ^{הה}, or ^{את}, see Art. 83.

17. Nouns which receive ^ה at the beginning will generally designate the *Instrument*, *Agent*, *Action*, *Passion*, *State*, *Place*, or the like, by or in which the influence of any verb is exerted, suffered,

* It is a curious fact that in the Arabic, the eighth species of the conjugation of the form ^{اقتعل}, equivalent in force to our ^{התפעל}, has occasionally the sense of the first (^{فعل}); in that case the seventh, ^{انفعل} mostly used. Now, this seventh Arabic species corresponds exactly with our ^{נפעל} (see No. 19.); and, the consequence will be, if these dialects mutually illustrate one another, that the Hebrew ^{התפעל} and ^{נפעל} will have the same, or very nearly the same, force: see Ps. ii. 2, where both occur in the same passage: and also that both will not be found under the same roots unless the ^{התפעל} have the force of the *Kal*: and, generally, these are found to be the facts of the case.

&c. respectively : as, **מִגְזֶרֶת** *an ax* (root **גָּזַר** *cutting*) ; **מִבְּקָר** *one visiting* ; **מִמָּקוֹם** *a place* (root **קָוָם** *standing*).*

With respect to the reason for this variation of signification, Grammarians are generally silent. Simonis has supposed it to be equivalent to that which the preposition **ב** similarly situated would supply.† I may perhaps be excused if I offer a different solution. If we suppose, then, that the word originally prefixed was either **מִי** or **מִן** *who*, **מָה** or **מַה** *which*, or *what*, as the sense may require, we shall have significations corresponding to those of the words of these forms, e. g. **מִי בִּקֵּר** *he who visits, or is visiting* ; and, striking out the **י**, for the purpose of abridging the word, we shall have **מִבְּקָר** as above. The same will be the case, if we take **מִן בִּקֵּר**, for then the **י** will be lost by Art. 76. These are the forms which designate agents when the verb is transitive : and such are all the participial forms commencing with **מ**. In the next place, if we take **מָה** or **מַה** *that which*, &c. and prefix it, contracted as before, we shall have **מִגְזֶרֶת** *an ax*, for **מָה גִּזְרָה** *that which (is a) cutting*, &c. So, **מִמַּעֲשֶׂה** *a work*, for **מָה עָשָׂה** *that which (is a) doing* ; and so of others.

18. We now come to give some account of the prefix **ב**, and of the modification of sense, which primitive words undergo in consequence of its influence. And here, as before, we may perhaps be allowed to offer a conjecture, as to its origin. If, then, we take it as the defective form of some primitive word, appearing sometimes as **הב**, at other times as **ב** only, we may suppose it to be derived from

the root **אָבִי**, which, had it been preserved in the Hebrew, might have been written **הָבָה**, **אָבָה**, or **אָבָה**. The senses attributed to it by Castell are, among others :—“ *Ad extremum perfectionis terminum pervenit assecutus fuit, seu percepit. IV. Retinuit, detinuit, coercuit V. Lenitate, modestiâ et patientiâ usus fuit, &c.*” Supposing, then, this word, or some defective form of it, to be construed with any other, the sense of both taken together will, in general, give the force of the forms thus compounded. And, as this form of compound is often used as the *leading word* of one of the species of the conjugation, it becomes the more important to ascertain its properties.

* Hoffman's Gram. Syr., p. 244.

† Arcanum Formarum, p. 447.

19. First Property: Primitive words receiving this particle will have a sort of passive sense, or will exhibit subjection to the action, implied by the primitive *accidentally*, but not *habitually*: and in this respect they differ from words of the form פָּקוּד : as, נִבְרָכוּ בָּךְ *they (shall) become blessed in thee*, Gen. xii. 2, i. e. *in thy seed*. So in the *Hithpāhél*, Gen. xxii. 18, וְהִתְבָּרְכוּ בְּזֶרְעֶךָ, *and they (shall) become blessed in thy seed*; their state shall be *changed* to that of blessedness: but in the phrase, בָּרוּךְ יְהוָה *blessed (is) Jehovah*, we have no such intimation of accident or change: if, however, יְהִי be added, as in Gen. xxvii. 33, the two forms will have the same force. So, שָׂכוּר will mean *an hireling*; but, נִשְׂכָּר *a person hired on some particular occasion*. So I understand Neh. vi. 12, 13, לְמַעַן שָׂכוּר הוּא : סַנְבַלַּט *Sanballat had hired him, because he was an hireling*; and 1 Sam. ii. 5, נִשְׂכָּרוּ בְּלֶחֶם שְׂבָעִים *those who have been (habitually) full, are (occasionally) hired for bread*.

This property is common to the Arabic, and is termed by the Grammarians, as before, ^{5 11 19} مطاوعة, as, ^{11 11 11 11} بعثه فانبعث *he sent him, and he was sent*; ^{11 11 11 11} اغلقت فانغلق *I shut it, and it was shut*. (See No. 13, above.)

This property of the Hebrew form (as a verb) was pointed out many years ago by Elias Levita in a work entitled הִתְקַדֵּשׁ; but, as he supposed it also to involve a *preterite* tense, Glassius and others very properly objected; and, the consequence has been, two distinct forms, viz. פָּקִיד, and נִפְקֵד, have been confounded together; and, what is still worse, a tense has been ascribed to each, which is more than can be proved of either of them.

20. Again: Words, receiving this augment, subjecting them to the action implied by some primitive word, may, when the context requires it, be construed as having a *reciprocal* sense, or implying *possibility*, *capability*, *exhibition*, *propriety*, *affectation*, or the like,

of the action, &c. meant by the primitive : as, נִשְׁמַר *he guarded himself*, 2 Sam. xx. 10, Mal. ii. 15. To this property may be referred many passages, in which this form seems to have a neuter signification : as, נִקְרַב *he brings himself near*, i. e. *draws near*, Exod. xxii. 7, Josh. vii. 14 ;—and, in a few instances, an active one : as, נִלָּחַם *he fought* ; נִשָּׁעַן *he leaned upon* ; נִשְׁפַּע *he swore* ; נִשְׁפַּט *he contended, disputed* ; יֵאָכֵל *it is, or may be, eaten*, Gen. vi. 21. So, לֹא-יַעֲשֶׂה *it is not, may not, cannot, or ought not, to be done thus* ; נִבְבֵּר *he shewed himself honourable* ; נִאֲדָר *he shewed himself glorious* ; נִאֲנַח *he sighed*. Such significations, according to European idiom, these passages seem to require, while in truth, *became*, or the like, will always satisfy the terms of the original. The *subjective* or *objective* force found respectively to prevail in these forms, was probably at first regulated by the view taken, in these respects, of the primitive noun. See Note on Artt. 146. 8. and 157. 14.

21. These properties are intimated in the Arabic by the terms ^{اللزوم والعلاج} *اللزوم*, *necessity and remedy* ; which, Mr. Lumsden says, indicate “ that verbs of this class must be INTENSITIVE by their own nature, and significant of actions performed by the members of the body :” but, the examples he adduces are not confined to this rule : كَسَرَ *he broke*, is as much an active verb as any other can be ; which, when thus augmented becomes passive, not neuter : nor has ^{الانحماق} *الانحماق* *the market was unfrequented*, any thing to do with the members of the body. I am induced to believe, therefore, that the terms ^{اللزوم والعلاج} *اللزوم* and *العلاج* are to be understood as intimating the properties above-mentioned.

158. EXAMPLES OF THE FORMS ABOVE-MENTIONED, ARRANGED UNDER THEIR SEVERAL FORMS.

First Class of Hēemanti Nouns, having an ס prefixed.

in form. I. סְפָקָר and סְפָקָרָה, fem. סְפָקָרָה | סְפָקָרָה home-born, indigenous, סְפָקָרָה (changing (ר) to (ו) on account of the following ה, Art. 139. 7, note), סְפָקָרָה, a name of God, Exod. iii. 14, סְפָקָרָה a bracelet, סְפָקָרָה (for סְפָקָרָה Art. 87. 5.) strength, סְפָקָרָה reward, wages, סְפָקָרָה a finger.

in form. II. סְפָקָרָה | סְפָקָרָה the fist, סְפָקָרָה the young of any bird, סְפָקָרָה sometime ago, yesterday, סְפָקָרָה grapes.

III. סְפָקָרָה, fem. סְפָקָרָה; | as, סְפָקָרָה an amethyst, סְפָקָרָה very cruel, סְפָקָרָה very false, סְפָקָרָה recollection, סְפָקָרָה (for סְפָקָרָה Art. 73.) a granary, סְפָקָרָה (for סְפָקָרָה or סְפָקָרָה Art. 87. 1. and 76.) an animal so called.

IV. סְפָקָרָה; | as, סְפָקָרָה a girdle, סְפָקָרָה the locust.

V. סְפָקָרָה, fem. סְפָקָרָה; | as, סְפָקָרָה a dunghill, סְפָקָרָה guard, custody.

VI. סְפָקָרָה, fem. סְפָקָרָה; | as, סְפָקָרָה (for סְפָקָרָה Art. 73.) a cruet, סְפָקָרָה guard, custody.

VII. סְפָקָרָה; | as, סְפָקָרָה or סְפָקָרָה (for סְפָקָרָה) a (never-failing) river.

VIII. Some nouns which lose one of their radical letters by contraction assume the form of the Segolates : as, סְפָקָרָה (for סְפָקָרָה) the palm of the hand.

2. Nouns of this class are few; and of the last form, perhaps, a second does not occur. It is curious enough to remark, how easily nouns, deprived of any of their vowels, slide into the Segolate forms. We shall see, hereafter, that the same thing often takes place in the conjugations of the verbs, in similar cases.—It will be seen that I have not entirely followed the classification of Simonis. My reason for doing so was this: he seems to me to have given some forms without examples to bear him out: and, in one case, he has given a form סְפָקָרָה for which he has only one example, and that example he has also given in another class. (See סְפָקָרָה, pp. 547 and 639. Arcan. Form.)

159. Second Class of Hēemanti Nouns having י prefixed.

I. Form יִפְקֹד; as, יִצְחָק oil, יִצְחָק Isaac.

II. יִפְקֹד; as, יִצְנָה the ostrich.

III. יִפְקֹד or יִפְקֹד, fem. יִפְקֹדָה; as, יִחִיל (for יִחִייל) one who expects, יִפְיָה an herald (for יִפְיִיָה), יִרְקָה (for יִרְקָה) the thigh, יִרְבֵּי (for יִרְיִיב) a disputant, יִנְיָקָה (for יִנְיִיקָה) a germ, stem, &c.

IV. יִפְקֹד * as, יִחִלּוֹם an adamant, יִנְשׂוּף an owl.

V. יִפְקֹד; as, יִחֲמֹר a species of goat, יִלְקוּט a purse, יִקוּם being (for יִקוּיִם Art. 73.).

VI. יִפְקֹד; as, יִוְבָל (for יִוְבָל Art. 87. 2.) a constant river. And, according to some, the Segolate יִרְקָה thigh (for יִרְקָה), the last radical being rejected, and the (ו) added, as in other Segolates, for the sake of Euphony.

2. In this class also is placed, as a special anomaly, the word יְהוָה *Jehovah*,† with a caution, however, that these vowels do not exhibit the ancient pronunciation of the word. The Jews, as it is known to every one, never pronounce this word, but substitute either אֲדֹנָי or אֱלֹהִים for it; and hence it is, that we sometimes find it pointed יְהוָה, i. e. with the vowels proper for the word אֱלֹהִים, which is invariably the case when אֲדֹנָי and יְהוָה occur together. The reason is, the word אֲדֹנָי would in this case be pronounced twice, which is not desirable; the word אֱלֹהִים is, therefore, pronounced instead of it (see page 28, note). That *Jehovah* is not the ancient pronunciation most writers are agreed: but what that was it may be difficult to determine. Some have proposed יְהוָה *Yāhāvō*, of the form יִפְקֹד, as Capellus, Walton, Clericus, &c. Others have proposed יְהוָה, יְהוָה, or יְהוָה, as Mercer, Montanus, Amama, Scaliger, &c., taking the Samaritan pronunciation of it, as preserved by Theodoret, Ἰαβέ.‡ Others again take the Latin *Jove*; but which of these is nearest to the original pronunciation, no one can say.

* Simonis places יִצְרָא under this form: but as there is some difficulty in ascertaining the root from which it is derived, and as the word appears to be of Egyptian origin, it may as well be omitted.

† See Art. 139. 7, note.

‡ Simonis Arcanum Formarum, p. 545.

160. Third Class of Hēemanti Nouns beginning with ה.

These forms, according to Simonis and Reimarus, as quoted by him, were not much used before the time of the Captivity. He takes the liberty, however, of excluding all the Infinitives of the *Hiphhil* conjugation, which I think he ought not to do; because, I believe these infinitives are nothing more than such nouns, upon which that species of the conjugation is constructed; and, if this be the case, there will be no reason why they should not be considered as forming a part of this class.

Examples.

I. Form : הַפְקִיד or הִפְקִיד; as, הַמִּשָּׁל, *rule, dominion*, הַשְׁפִּיל *intelligence*, הַשְׁמִיעַ *proclaiming, causing to hear*, הִסְבֵּב (for הִסְבֵּב) *causing to turn*, הִפְיץ (for הִפְיץ) *dispersing*, הִנָּשָׂא (for הִנָּשָׂא) *seduction*. Roots ending in silent ה often reject it in words of this kind, and take וֹת as their terminating syllable: as, הִרְבָּה and הִרְבּוֹת *multitude*, הִעֲלֹת *elevation*, &c.*

II. הִפְקָה; as, הִנָּחָה (for הִנָּחָה) *tranquillity*, הִנָּפָה (for הִנָּפָה) *agitation*, הִנָּצְלָה (for הִנָּצְלָה) *liberation*.

III. הִפְקִינָה; as, הִפְקָה (for הִפְקָה) *termination, cessation*.

IV. הִפְקִדוֹת; as, הַשְׁמָעוֹת *relation*,† &c.

V. הִפְקִיד; as, הִרְבּוֹה (pr. הִרְבּוֹה) Art. 76.).

VI. הִפְקִד (for הִנָּפְקִד); as, הִלָּחֵם (for הִנָּלָחֵם) *making war*; and so all the Infinitives of the *Niphhāl* species.

VII. הִפְקִד or הִפְקִד; as, הִפְקִד *visited, appointed*, הִנָּמַת *slain* (for הִנָּמַת or הִנָּמַת Art. 87. 2.). These forms have a passive signification (Art. 157. 10.).

2. It will immediately be seen, that the forms to which the particle ה is here prefixed, are by no means peculiar to the *Hiphhil*

* These, however, are probably compound nouns, formed of the original root with וֹת, a contracted form of הוֹת *being*, for הוֹת. See Art. 139. 7. note.

† Words having this termination are also compounds formed of the *Hēemanti* noun, and the word הוֹת contracted to וֹת by Art. 87. 2, &c. The signification of which words, ending in וֹת and וֹת-י, is, that of the *state* of action or passion denoted by the primitive word; as, מַלְכוּת *a kingdom*, or state of reigning; רִאשִׁית *first state, or beginning* (Art. 87. 2. 4.).

conjugation, and consequently that no one can, without violating the principles of analogy, derive them from that conjugation. The truth appears to me to be, that the *Hiphhîl* conjugation is nothing more than the adjunction of one or other of the pronouns to words of the form פָּקִיד, &c. to which also the particle ה, (or א for the Chaldee form) is prefixed, for the purpose of varying the sense, as already noticed.

161. Fourth Class of Hēementi Nouns commencing with מ.

I. מִפְּקִיד, fem. מִפְּקִידָה, מִפְּקִידָה, or מִפְּקִידָת: masc. מִגְדָּל *a tower*; fem. מִלְחָמָה *war*, מַעֲשֵׂקָה *oppression*, מִשְׁמָרָת *custody*.

II. מִפְּקִיד; for which Simonis gives only one example, and that has suffered contraction: as, מִסְבָּ for מִסְבָּב.

III. מִפְּקִיד; as, מִסְכָּן *poor*; with final ה, מִזְרָה *a fan*, &c.

IV. מִפְּקִיד, fem. מִפְּקִידָה or מִפְּקִידָת; as, מִזְמֹר *a psalm*, מִשְׁקָלָת *a plummet*.

V. מִפְּקִיד; as, מִלְגָּד *a goad*, מוֹתָר for מוֹתָר *gain* (Art. 87. 1.), מִפֶּל for מִנְפֶּל *soft*, &c. (Art. 76.).

VI. מִפְּקִיד; as, מִחְנֶק (Art. 106. 2.) *strangling*.

VII. מִפְּקִיד or מִפְּקִיד, fem. מִפְּקִידָה; as, מִטְבָּח *a slaughter-house*, מוֹפֵת for מוֹפֶת (Art. 87. 1.) *a wonder*, מִרְאָה *a vision*, מִזְרִיעַ *producing seed*, מִבְדִּיל *dividing*, מִדְמָנָה *sterquilinium*, מִחֲתָה (for מִחֲתָתָה) *consternation*, מִכְתָּה (for מִכְתָּתָה) *contusion*.

VIII. מִפְּקִיד, fem. מִפְּקִידָה or מִפְּקִידָת; as, מִחְסֹר *want*, מִמְיוֹן *hidden (treasure)*, מִרְקָלָת *trading*, מִאֲכָלָת *food*, and מְנוֹרָה for מְנוֹרָה (Art. 73.) *a candlestick*.

IX. מִפְּקִיד, fem. מִפְּקִידָה; as, מִאֲבוּס *a stall*, מִבּוּל for מִבּוּל *a deluge*, fem. מִבּוּסָה *trampling*, (for מִבּוּסָה Art. 73.).

X. מִפְּקִיד; as, מִנְפֶּט for מִנְפֶּט (Art. 76.) *expectation*, מִחִזָּה *vision* (Art. 106. 2.)

XI. מִפְּקִיד or מִפְּקִיד; as, מַעֲמָד *station*, with all the participles usually ascribed to the *Hophhal* conjugation.

XII. מִפְּקִיד, מִפְּקִיד, and מִפְּקִיד; as, מִפְּקִיד *one who takes account*, with all the participial nouns usually attached to the *Pihél* species. The remaining two are only variations of the same form, and occur but rarely.

XIII. מִפְּקִיד; as, מִלְמָד *learned*, מִגְלָה *discovered*. To which may be added all the participles usually ascribed to the species of *Pūhál*.

XIV. מְהַלֵּךְ; as, מְהַלֵּךְ *an invader*, &c. with all the participles of the *Hithpāhél* species.

XV. Some defective nouns, which for ease of pronunciation assume a Segolate form, are derived from roots having a medial י or י, or doubling the second radical, or having ה for the third. The forms will vary with those of the Segolates, and for the same reasons. If, therefore, we reject the last radical, &c. and prefix מ, we shall have מִפֶּקֶד, for מִפְקֵד, pointed מִפְקֵד, מִפְקֵד, מִפְקֵד, מִפְקֵד, מִפְקֵד, &c. as the nature of the word shall require; or rather, as the *jus et norma loquendi* has established: as, מִנְכָּס, *number, sum*; fem. מִנְכָּסָה (root כָּסַס); מִעֵל or מִעֵל *elevation* (root עָלָה); מִמֶּד, pl. מִמֶּדִּים *measures* (root מָדַד); מִצֹּד or מִצֹּד *a lurking place* (root צוּד or צִיד); מְרוּם or מְרוּם *soundness* (root תָּמַם), &c.

2d, Simonis thinks (p. 450, Arcan. Form.), that the participles should not be considered as nouns of the הֶאֱמַנְתִּי class. I believe they ought to be so considered; because I hold, that, properly speaking, there are no *participles* in the Hebrew language. It is true, the Grammarians have placed a number of these nouns in the same page with the paradigm of the verbs; but it will not hence follow, that they are possessed of any of the properties of real Participles. If, indeed, it could be shewn, that they involve the *tenses* of the verb as the Greek participles do, the opinion of Simonis, &c. would have some weight; but this has not been done; and, I think, cannot be done satisfactorily. I have therefore thought it most conducive to the progress of the Student, as well as more conformable with the analogy of the Language, to class them all as nouns: it being from the context alone, that any thing like tense is to be discovered.

162. Fifth Class of Hēemunti Nouns beginning with נ or ה.

I. נִפְקֵד, נִפְקֵד, נִפְקֵד, נִפְקֵד, or הִנְפֵּקֵד; as, נִצָּב (for נִצָּב, perhaps for אֲנִצָּב or אֲנִצָּב) *fixed, set up*; נִשָּׁב (Art. 87. 1.) *inhabited*; נָסַב (for נִסָּב) *turned back*, &c. So all the participles and preterites of the *Nipphál* conjugation, with this difference, that the participle ends in (ַ), the preterite in (-); also, נִחָפֵן *turned about*; נִחָתֵם *sealed*; הִלָּחֵם *making war* (for הִלָּחֵם, Art. 76.); הִנְאָל *eatable* (for הִנְאָל, Artt. 76. 109.).

II. נִפְקֵד; as, נָסַב (for נִסָּב), as נָסַב above. This is mostly found in words doubling their last radical letter; a form not found used in the *Nipphál* conjugation.

163. *Sixth Class of Heemanti Nouns having ת prefixed.*

ת
cognat. p. 118.

The forms commencing with ת, as given by Simonis, are the following :

I. תִּמְקָדָה, fem. תִּמְקָדָה; as, תִּקְוָה *hope*; תִּגְרָה *conflict*; תִּמְרָה (for תִּמְרָה, Art. 87. 5.) *self-exaltation*.

II. תִּמְקָדָה, fem. תִּמְקָדָה and תִּמְקָדָה; as, תִּירוֹשׁ (for תִּירוֹשׁ) *new wine*; תִּפּוּצָה (for תִּפּוּצָה) *dispersion*; תִּלְבָּשֶׁת *clothing*.

III. תִּמְקָדָה, fem. תִּמְקָדָה, or תִּמְקָדָה; as, תִּוֹלָד (for תִּוֹלָד) and תִּוֹלָדָה *generation, succession*; תִּוְּחָלָה *hope, expectation*; תִּחְמָם *an ostrich*.

IV. תִּמְקָדָה, fem. תִּמְקָדָה, or תִּמְקָדָה; as, תִּרְעָלָה *trembling, giddiness*; תִּוְּבָחָה (for תִּוְּבָחָה), and, on account of the guttural, תִּוְּבָחָה (for תִּוְּבָחָה) *reprehension*; תִּפְלָה (for תִּפְלָה) *intercession*; תִּבְלִית (for תִּבְלִית) *self-consumption*; תִּבְנִית (for תִּבְנִית, Art. 87. 4.) *form, pattern*; תִּרְמֹות (for תִּרְמֹות, Ib.) *deception*; and תִּזְנוּת (for תִּזְנוּת*) *whoredom*.

V. תִּמְקָדָה, fem. תִּמְקָדָה; as, תִּלְמִיד *a disciple*; תִּבְרִיָה *a robe*; תִּאֲנִיָה *self torment* (for תִּאֲנִיָה, *Yôd* in many instances standing for ה, and, being doubled in this place, makes compensation for the ה which is rejected).

VI. תִּמְקָדָה, fem. תִּמְקָדָה and תִּמְקָדָה; as, תִּמְרִיָה *self-purgation*; תִּמְרִיר *self-embittering*; תִּהֲלָכָה (for תִּהֲלֹכָה) *continual walking*; תִּהֲפָכָה *self-perversion*; תִּנְחַמָה *a proper name*, Jer. xl. 8, &c. So תִּשׁוּבָה (for תִּשׁוּבָה, Art. 73.) *conversion*; תִּשׁוּמָה (for תִּשׁוּמָה) and תִּשׁוּמָה *reciprocal striking of hands in making a bargain, &c.*

VII. תִּמְקָדָה, fem. תִּמְקָדָה; as, תִּחְרָא or תִּחְרָא *a breast-plate*, תִּלְאָה (for תִּלְאָה) *neariness*, תִּעֲלָה (for תִּעֲלָה) *self-exaltation*.

VIII. תִּמְקָדָה, fem. תִּמְקָדָה; as, תִּרְמָה (for תִּרְמָה) *deceit*, תִּוְּגָה (for תִּוְּגָה Artt. 73. 86. 2.) *grief*, תִּאֲנָה (for תִּאֲנָה, contr. for תִּאֲנָה or תִּאֲנָה) *occasion, opportunity*.

IX. תִּמְקָדָה, fem. תִּמְקָדָה, תִּמְקָדָה (for תִּמְקָדָה, from the root יפן or ופן) *division, separation*, תִּמְשִׁיָה (for תִּמְשִׁיָה) *solidity, substance, wealth*.

X. Here, as in the former class, the rejection of the last or

* See Art. 87. 2., and the note.

second radical will reduce the nouns to one or other of the segolate forms : as, **הַבְּל** *confusion*, (for **הַבְּלֵל** perhaps) : the latter **ל** being rejected in order to avoid the repetition of similar sounds, we have **הַבְּלֵ**, which, for reasons already assigned, (Art. 148. 2.) will become **הַבְּלֵ**. In the same manner we have **הַמָּס** (for **הַמָּסֵס**) *melting, dissolution*, &c. to which many others may be added.

XI. **הַמְקוֹד** ; as **הַבְּלֵי** *suffusion* (of the eye). To which may be added a few others, reduplicating some of the radical letters ; as, **הַמְקוֹמָה** *self-elevation*, &c.

It must have appeared, I think, that the forms to which this letter **ת** is prefixed, are by no means peculiar to the *Hithpāhél* conjugation, but that they exhibit a great variety of other forms. I cannot help thinking, therefore, that this conjugation owes something to this letter, or to its more perfect form **הת** or **את**, while the particle owes nothing whatever to the conjugation.

164. Seventh Class of Hēemanti Nouns, receiving **הת** as a prefix.

7. **הת**
- 118

I. **הַתְּחִיבָה** ; as, **הַתְּחִיבָה** (Art. 109.) *genealogical computation*. So all the infinitives of the *Hithpāhél* conjugation, due regard being paid to the radical letters composing such words. **הַשְׁתַּחֲוִיָּתִי** *my prostrating* (2 Kings v. 18), with the pronoun **י**, seems to be an anomalous word, deformed perhaps by the carelessness of the copyists.

II. **הַתְּפַקֵּד** *caused to be visited* ; but perhaps this form never occurs as a noun.

III. **הַתְּחַפְּזוּת** ; as, **הַתְּחַפְּזוּת** *confederation*, &c.*

In a few instances we have had, in the above examples, terminations in **ה**, **ת**, and **ות**, which may be said to be *Hēemantic*. In these cases, therefore, we have anticipated our next chapter, which is to treat on the *Hēemantic* postfixed syllables : but, as we could not adduce our examples without bringing in these forms, we shall perhaps be excused.

* But this is perhaps a compound form as before, Art. 87. 2. and note.

LECTURE VIII.

*prepared p. 114.*ON THE HEEMANTI LETTERS WHICH ARE POSTFIXED TO WORDS.

postfixed 165. IT has been stated, (Art. 156. 2.) that, the *Hēemantī* letters ה, י, ם, ך, and ת, are severally found attached to the ends either of primitive or derived words. The cases in which ה, ת, ית, ית, are found, have already been noticed (Artt. 135. 6, 137. 2, 164.). It will be unnecessary, therefore, to notice them further. We shall now proceed to consider those which end in י, ם, and ך, respectively.

(? in construction & ellipse?)

ending in Eighth Class of Hēemantī Nouns ending in י.

Relative 166. These nouns ending in י are used to express either persons or things, bearing *some relation* to the primitives from which they have been derived; and hence they have been termed Relative Nouns by the Arabian Grammarians.* Of this kind are the Patronymic, or *Patronymic* Gentile, nouns of the Grammars of Europe; all of which, must from their nature necessarily be attributive, and, therefore, subject to the variation of the gender (Art. 135.).

in Ethiopic 2. In endeavouring to account for the form and signification of this class of words, I suppose, as before, that the additional letter (י) is the fragment of some word, which, if used at length, would impart the same signification which (י) now does to words thus augmented. In the Ethiopic we have the trilateral adjunct אִי, used for the purpose of forming nouns of this class†; and, occasionally,

الاسم المنسوب *

† See Ludolf's Ethiop. Gram., fol. edit., pp. 95. 97.

in the Arabic ^سوي, which is also further abbreviated into ^سي, and this is the augment universally found to prevail in the Hebrew.

3. That the meaning attached to the root ^سوي in Arabic, is suitable to the signification of these words, the following definition of it given by Golius will be sufficient to shew:—“*Se recepit com-morandi vel quiescendi ergo, diversatus fuit interdium vel noctu.*” Applying this, then, to any proper name, we shall have both the form and signification proper for these Patronymics; e. g. Ethiopic form ^סישראלאי *Israelawi*: Hebrew and Arabic by contraction, ^סישראל, ^סישראל, ^סישראל, a person related to the patriarch *Isruel*, by connexion, residence, birth, &c. So ^סיהודאי (for ^סיהודהאי, Art. 75.) a descendant of *Judah*; and so of others.

4. It may also be considered confirmatory of this conjecture, that these Hebrew nouns, when receiving any asyllabic augment, are generally found with the ^ס doubled by *Dāgēsh*: as, ^סלויים *Levites*; ^סתחתית below, &c., which are their true forms. See Art. 136. 5.†

5. The following are a few examples, with their primitives: ^סקנעני a *Canaanite*, from ^סקנען *Canaan*; ^סנדי *princely*, from ^סנדי a *prince*; ^סרעי *pastoral* (for ^סרעהי by contraction), from ^סרעה a *shepherd*; ^סצפוני belonging to the north, from ^סצפון the north.

6. When, however, the primitive word ends in ^ס, the Patronymic is formed by prefixing the definite article only;‡ as, ^סמושי *Mushi*, a son of *Merari*: ^סהמושי one of his descendants; ^סשני the name of one of the sons of *Gad*; ^סהשני one of his descendants. So ^סגוני *patron*; ^סהגוני Gen. xlv. 24. In one instance ^ס is prefixed instead of ^ס, which may have been done for the purpose of avoiding the concurrence of two aspirates: as, ^סתחכמוני *Takhkēmōnī*, 2 Sam. xxiii. 8, from ^סתחכמוני 1 Chron. xi. 11. We have, however, ^סמדי for ^סמדי, a *Mede*, Dan. xi. 1, from ^סמדי *Media*.

* See Mr. de Sacy's Gram. Arab., vol. i. p. 239, &c.

† The *teshdid* which is also found to accompany this ^ס in Arabic, was, perhaps, added originally for the purpose of supplying the defect occasioned by the rejection of one or two letters from its primitive form.

‡ Of this property of the definite article some account will be given hereafter.

1. *in words singular*
from Patron.
Comp.

7. In forming Patronymics from compounds, two methods have been adopted; one, by adding י as before, which is regular; the other, by also prefixing the article to the last word in the compound. Examples: 1. בֶּן יִמִּי a *Benjamite*; 2. בֵּית הַלְחָמִי the *Bethlehemite*, 1 Sam. xvii. 58; בֵּית הַשֹּׁמֶשׁ the *native of Beth Shemesh*, from בֵּית שֹׁמֶשׁ; בֵּית הַחֶלְבִּי the *native of Bethel*; בֶּן הַיִּמִּי the *Benjamite*, 1 Kings ii. 8.

added name
i
from patron
or
added.

8. Nouns ending in ך never form the Patronymic by the addition of י, but by some periphrasis: as, בְּעַל־יְרִיחוֹ the *citizens of Jericho*, Josh xxiv. 11. So אֲנָשֵׁי יְרִיחוֹ *men of Jericho*, Neh. iii. 2; יְרִיחוֹ בְּנֵי *children of Jericho*, Ib. vii. 36; בָּנוֹת שִׁילָה *daughters of Shiloh*, Judg. xxi. 21. In a few instances, נִי is added: as, הַגִּלְלוֹנִי *Haggilōnī*, from גִּלְלוֹ *Gilō*, 2 Sam. xv. 12, Josh. xv. 51.*

in compound

9. The same frequently takes place in compound words: as, בְּנֵי חֲרִית עֲרִים the *children of Kiryath Harim*, Ezra ii. 25; בְּנֵי עֲזַמְוֶת the *children of Hazmāveth*, Ib. ver. 24.

proper name

10. Proper names ending in ם are sometimes subject to the same rule: as, אֲנָשֵׁי סֹדֹם *men of Sodom*.

dropped

11. In Patronymics derived from compounds, the last only of the compound is sometimes taken: as, אֶרֶץ בֶּן יִמִּי for אֶרֶץ יִמִּי the *land of the Benjamite*, 1 Sam. ix. 4.†

dropped

12. Some primitives ending in ך drop that letter in forming the patronymic: as, הַנְּעָמִי *Hannāhamī*, Num. xxvi. 40, from נְעָמָן *Nāhāmān*.

2.
and Pl.

added to Prim.

by periphrasis

13. In forming Patronymics from dual or plural words, one or other of the following methods is adopted: 1. The word, from which such patronymic is to be derived, is reduced to its primitive form, and then י is added, as before; as, מִצְרַיִם *Egypt*, primitive מִצְרַיִם, and with י, מִצְרַיִי an *Egyptian*. 2. Either יוֹשֵׁב *inhabitant*, בַּת *daughter*, or מִן *out of*, may precede such proper name: as, יוֹשֵׁב יְרוּשָׁלַיִם *inhabitant of Jerusalem*; Isa. v. 3, בַּת יְרוּשָׁלַיִם *daughter of Jerusalem*;† or יְבִלְיָה מִן־יְרוּשָׁלַיִם *Jecoliah of Jerusalem*, 2 Chron. xxvi. 3.

* So in the Arabic ^{أَني} in ^{روحاني} *spiritual*, ^{جسماني} *belonging to the body*, &c.

† These abbreviations are found to take place in most languages. See M. de Sacy's *Gram. Arab.*, vol. i. p. 247. *Lud. Gram. Eth.*, fol. edit., p. 22. *Wilkins's Sanscrit Gram.*, Art. 1174., &c.

‡ But here we have a personification; in the other two cases a periphrasis.

14. In a few instances the primitive is put for the patronymic; which may be considered, either as presenting a metonymy by which the progenitor, &c. is put for the descendant, or by supposing an ellipsis to be made of one of the words יוֹשֵׁב, בֵּית, מֶן, &c. as given above; as, דַּמַּשְׁקַי *Damascus*, for *Damascene*, Gen. xv. 2; בֵּית הַלְחָמִי for בֵּית לֶחֶם 2 Sam. xxiii. 15. So בְּנֵי יִשְׂרָאֵל for בְּנֵי יִשְׂרָאֵל, and so on, *passim*.

15. Irregularities are occasionally met with in the forms of these words: as, הַגָּרִי *a Hagarene*, 1 Chron. v. 10, from הָגָר *Hagar*, as if the primitive had been a Segolate noun of the form תִּמְנִי; תִּמְנִי *Timnite*, Judg. xv. 6, for תִּמְנִי, primitive תִּמְנָה. So, הַשְּׁלִי *Numb. xxvi. 20*, (primitive הַשְּׁלָה) and הַשְּׁלִי, 1 Chron. ix. 5; הָעַמּוֹנִי *the Ammonite*, the primitive being הָעַמּוֹנִי. See 1 Sam. xi. 1, and Gen. xix. 38, from which, however, the collective form עַמּוֹן *Ammon* has been formed, *Ib.*, and thence probably the Patronymic.

16. For the feminine forms of these nouns, see Art. 136. 5, and for the plurals, Art. 139. The forms taken in construction, or when any of the pronouns are affixed, will be regulated according to the analogy of the word. Art. 143.

17. Another class of nouns ending in י, preceded by (-) or (ר) has been thought to denote excess. These, however, are probably nothing more than nouns in the plural number (Art. 139. 6.). The following are examples: זִבְרֵי *a swarm of locusts*; חַלּוֹנֵי *many windows*; בִּילֵי *extremely greedy*; שְׂדֵי *a plain*; שְׂדֵי הָאֱלֹהִים *the Almighty*, root שָׁד - *powerful*; אֲדוֹנֵי *supreme Lord*, from אָדוֹן. These will be considered in the Syntax.

We now proceed to the IXth class of augmented nouns, which take the *Hēemanti* letter ם at the end.

167. In this class the vowel immediately preceding the final ם is either (ר) or (י), which induced Hiller to suppose, that the adjunct was הָם, or הֵם, respectively. It is believed that these nouns are intensitive in signification. If then we suppose הָם to be a particle derived from הֶמָּה, which means *tumult*, as of a *multitude*, or *noise*, as of the waves of the sea, we can easily conceive how the addition of such a particle to any primitive word would make it intensitive in signification.* This will account,

* Nothing, surely, can be more ridiculous than the opinion of Simonis and others, expressed in his "Arcanum Formarum," (p. 584. 5.), viz.: that the

perhaps, for the termination מִן . In the next place, the root אִם does not occur in the Hebrew Bible, but is to be found in the

Arabic أَم , أَمَّ signifying, *he became fat, or corpulent*. If, then, we can suppose an abbreviated form of this word to be attached to any other, we shall have the termination אִם , which will also give an *intensitive* signification to the compound. The following are a few examples: the student may arrange them under their respective measures, if he shall think it necessary to do so.

פָּנִים *lice*; יוֹמָם *the whole day*; אִמָּנָם *most truly*; דִּנְיָם *quite silent*; עֵירָם , or עָרָם *quite naked*; פְּדִיּוֹם and פְּדִיּוֹן *full redemption*; כָּלָם *the entire whole*; מִתָּם *a body of men*, Judg. xx. 48.

Tenth Class of Hēemanti Nouns, receiving a final י.

168. Grammarians are generally agreed, that nouns receiving this letter as a final are *intensitive* in signification.

This letter is affixed to words simple or augmented, with the vowels (י) or י; thus יָמָּה or יָמִי ; whence we may suppose, that אִזָּן , or אִזָּן , signifying *strength, power, riches, wealth* (the primitive form of which will be אִזָּן , or אִזָּן , Art. 87.) is the root. And hence, also, we may have the form אִזָּן , or אִזָּן , contracted by Art. 75. to אִזָּן or אִזָּן , the words from which these terminations may have been taken; and which, added to any other word, would naturally give it an *intensitive* meaning. Some have also supposed the meaning to be occasionally diminutive,* which I am inclined to believe is the case in some instances.

Examples.

אַלְמָנָה , fem. אַלְמָנָה *a widow*; אַרְבָּנָה *a large gift*; דִּבְרָנָה (for דִּבְרָנָה Art. 73.), root דִּבְרָנָה *corn*; also with the additional בֵּית , בֵּיתֵךְ *a great palace*.

figures of מִן and י being extended, may account for the *intensitive* meaning of these forms; and that מִן , being inclosed, will give the idea of *comprehensiveness*, representing as it were a pregnant mother inclosing her offspring within the womb! For it is very probable these words were in use before the letters were invented.

* See the Arcanum Formarum, p. 564.

אַלְמוֹן *widowhood*; אִיתוֹן (for אֶתוֹן Artt. 73. 96.) *frequent entry*; אֶרְמוֹן, or תְּרֶמּוֹן *a palace*; עֲלִיוֹן *The Most High*. So also with augmented nouns: as, בְּטָחוֹן *great confidence*; בְּזִיוֹן *great contempt*; זָמְאוֹן *great drought*.

In שְׁהַרְנִים *lunulæ*, Is. iii. 18, and אִישׁוֹן *homunculus*, i. e. *the reflected image of a man in the eye*, Deut. xxxii. 10 (from שֶׁהַר *the moon* and אִישׁ *a man*) we have, perhaps, examples of a diminutive.*

2d. This intensive letter ׀ is frequently attached to verbs, and has been termed the *Nún Paragogic*, or *Epenthetic*. It is found in the Arabic in the same situation, and is termed by

the Arabian grammarians, النَّوْنُ التَّكْیִדִי *The confirmatory Nún*; its office is to impart *certainly* or *intensity* to the verb, to which it is attached. The same powers have been ascribed to the Hebrew ׀ similarly situated, though it must be confessed, such powers are not always apparent from the context.†

N. B. All words thus augmented, whether the augment is prefixed or postfixed, may be considered as compound words.

On the Reduplicated and otherwise Compounded Words.

169. We shall have no difficulty in perceiving, that, if one word may be qualified or otherwise restricted in its signification by the addition of another, a similar result will be obtained when any word is repeated: and, that the effect will be the same, whether both such words are written out at length, or whether they are combined in one. Both these methods are adopted in the Hebrew. In some cases entire words are repeated; in others they are contracted into one word, by rules presently to be considered. In the

* We have in the Syriac a diminutive of this form; see Hoffmann's Gram. Syr., p. 251.

† Nun *Paragogicum*, Verborum personis in Jod et Vau finitis additum, semper esse *Emphaticum* notat Hottingerus de *Officiis Literarum Servil.* *Analysi Jobi subjectis*, § 9. Arcan. Form. p. 564. And Schræder gives the following passage as illustrative of this opinion: 1 Sam. xvii. 25, אֲשֶׁר יַכֵּנוּ יַעֲשֶׂהוּ רֶגֶץ וְיַעֲשֶׂהוּ רֶגֶץ *qui percusserit illum, hunc ditabit rex*: "ubi," says he, "sonus fortior est, quam si scriptum esset יַכֵּהוּ et יַעֲשֶׂהוּ &c." R. 168. The true force of this particle will be given hereafter.

first case, we have עֲמוֹק עֲמוֹק, *deep deep*, i. e. *most deep*, Eccl. vii. 24; סוֹבֵב סוֹבֵב *turning turning*, i. e. *continually turning*, or *changing*, Ib. i. 6: לֵב וְלֵב *heart and heart*, i. e. *double hearted*, Ps. xii. 3; בְּאֵרוֹת בְּאֵרוֹת *wells wells*, i. e. *many wells*, Gen. xiv. 10; מִטָּה מִטָּה *rod rod*, i. e. *rod by rod*, Num. xvii. 17.

In what signification such reduplicated expressions are to be taken, the context will always be sufficient to determine. This too may be said with respect to compound words: in some instances

effect of
increas
modifⁿ
dimin^a

1. the force will be augmented, as in superlatives; in others it will be
2. modified; and in some, perhaps, diminished as in the diminutive
3. nouns of other languages.

1st class.

7 lost.

and
- :) = (τ)

compensated
by Dagesh.

3 final ה

2. Let us now come, in the second place, to the rules which have been given for the formation of these reduplicated words.* It has been shewn (Art. 73.) that any one of the אהוי letters, will in certain cases disappear. This will happen in the first class of these reduplicated words, where we have סִמָּה סִמָּה for סִמָּה סִמָּה, which when compounded would become סִמָּה סִמָּה, and striking out ה by Art. 72, we shall have סִמָּה סִמָּה, which, again, by drawing back the (-) and rejecting the (:) by Art. 73, we have סִמָּה סִמָּה; and, if we place (·) *Dāgēsh* in the second *Sāmél*, either for the sake of euphony, or to compensate for the loss of ה, we shall have סִמָּה סִמָּה for the reduplicated word, meaning, *measure by measure*, as both the composition of the word and the context require. In some cases, as will presently be seen, the final ה of such words is also rejected. It must be borne in mind by the student, that considerable difference of opinion is found to prevail among grammarians, as to the original roots from which these words have been derived; and, consequently, that great difference of opinion is found to prevail as to their precise meaning.

examples. 1.

- e. g. עָרֵךְ עָרֵךְ *quite naked*, or *deserted*, from the root עָרַךְ *naked*: by some also supposed to mean the juniper, by others the tamarisk,
2. tree; הִשְׁקֵשֶׁת הִשְׁקֵשֶׁת *the scales of a fish*, from הִשָּׁה *peeling*; שֶׁשֶׁשֶׁשׁ שֶׁשֶׁשֶׁשׁ.

* We use the word *reduplicated* to signify words which have been formed by the reduplication of some primitive word;—*compound*, to signify those which have been formed by the coalescence of two different words. In this sense Simonis uses the words *Geminata* and *Composita*.

exquisite delights, from שָׂעָה *looking on* (with delight); תִּלְתַּל *copiously flowing* (hair), from תָּלָה *hanging*; תַּעֲתָעִים *many and great errors*, from תָּעָה *erring*.

4. The second class of reduplicated nouns consists of those combinations derived from primitive words, which have their second and third radical letters the same: as, בְּרַבְרִים *most choice* (beasts or birds), from בָּרַר *selecting*; גִּלְגֵּל *a wheel, sphere*, or any thing subject to continual turning about, as *chaff*, &c. from גָּלַל *rolling*. And hence גִּלְגֻּלַת *the skull*; גִּרְגָר *gargarism, gargle*; also *a grain, or berry*, from גָּרַר *drawing*, &c. to which many more may be added. It has been shewn (Art. 77.), that when the last two letters of any primitive word are the same, one of them may be dropped for the sake of euphony. This rule holds good when such words are combined, and for the same reasons.

5. To this class may be added those reduplicated words, which, in their primitive forms, usually reject a medial ו or י: for here, as in the foregoing examples, we may consider the middle radical letter as rejected for the sake of euphony (Art. 75). Of this sort are the following examples: חֲחָלָה *great pain*, from חוּל *or חיל* *grieving*; טִטְלוּלָה *grievous ejection, or captivity*, from טוּל *casting out*; עִפְעִפִּים *eyelids*, from עוּף *moving quickly, flying*; צִפְצִפִּים *flowing copiously*, from צוּף *flowing*, Ezek. xvii. 5.

6. The third class of reduplicated nouns includes those which are formed by a repetition of the last syllable, or, of the two last letters of the primitive noun: as, הַבְּהָבִים *great gifts*, from הָבָה *giving*, the ו being rejected; אֲדָמָמָה *reddish, red here and there, having red spots*, from אָדָם *being red*; אֲסַפְסָפָה *mixed collection, or multitude*, from אָסַף *collecting*; הַפִּכְפִּכָה *most perverse*, from הָפַךְ *turning over*, &c. חֲלָלְלָקוֹת *most smooth*, i. e. *deceiving words, or things*, from חָלַק *polishing, smoothing*, &c.

7. The fourth class of reduplicated nouns are those which are found to repeat the last radical letter of the primitives, inserting, at the same time, some vowel between the letters so doubled: as, אֲמִלְלָה, or אֲמִלְלָה *most languid*, from אָמַל *anxious*; עִמְנִנִּים *em- nences, great heaps, hills*, from עָמַן *gibbous*; נִאֲנִיף *great or frequent adultery*, from נָאֵף *committing adultery*; נְהִלָּל *a well watered pasture*, from נָהַל *leading to the water*, &c., to which many more might be added.

8. In forming the plurals of these and similar compounds,

4.

5.

2nd class

from word

with 2 vowels

alike

new word

with need

ו or י

wh. is imp.

3rd class

repeat

last syll.

or

2 last letters

a sort

4th class

repeat last letter

insert vowel

between

analogical regard is to be had principally to the analogy of the last component part of the word. In no case can the addition of any increment, whether syllabic or asyllabic, affect a syllable beyond the penultimate of any word. In words, therefore, consisting of a large number of syllables, no change will take place in the vowels beyond the penultimate, and, in many instances, not beyond the ultimate. The only question, then, which can arise must be, as to the change of the ultimate or penultimate vowels of such words. In primitive words, indeed, ^{ult. & penult. vowels only or not} ~~a greater number of vowels does not exist~~: and, there, as we have seen, *analogy* alone can be relied upon. The same is true here. For, first: In all cases, (except those in which the second and third radical is the same,) upon any asyllabic augment being attached to the word, the preceding vowel must either be perfect or rejected; otherwise the syllable will be incomplete: as, הַבְּרָכִים *great gifts*, כֹּכְבֵי *stars of* —. Here, as the asyllabic ים or י must necessarily take the last consonant of the word in order to be utterable, the preceding vowel must become perfect, or else be rejected. | But, if the root had its second and third radical letters the same, and one had been thrown away for the sake of euphony, then, upon any augment being applied, this rejected letter would return, expressed by *Dāgēsh forte* placed in the terminating letter (Art. 77.): as, זָלִילִים *worthless supernumerary shoots*, from זָלַל, the root of which is זָלַל *vile*, Isaiah xviii. 5.

9. The only question which can now arise is, How will these vowels be affected, when the noun is in the state of construction? Generally speaking, unless there be some reason for retaining a perfect vowel, (i. e. when some letter has been retrenched for which compensation ought to be made, and hence a perfect vowel retained,) either *Sheva*, or one of its substitutes, will appear in the penultimate: as, כֹּכְבֵי *the stars of* —, &c., not כֹּכְבִי. But this can be determined only from a knowledge of the analogy of the word.

analogical of each sort of compounds 10. We shall now give a few examples of each sort of compound words, omitting the classification of Simonis as unnecessary: עֲרָפֶל *thick darkness*, from עָרַב *it became dark*, and אָפַל (Arab. اَفَلَ) *the sun set*; | הִקְלֹון *filthy vomiting*, from קָיָא *vomiting*, and קָלוֹן *base*; | פָּרְשָׁן *widely expanding*, from פָּרַשׁ *expand*, and פָּרַז *separating*; | רִטְפָּשׁ *invigorating, refreshing*, from רָטַב *moisture*, and פָּשׁ *increasing, spreading*; | אֲבִיחָה *a melon*, from אָבַט Arab. *he cast down*,

and בַּמָּוֶה nearly the same thing;| אֶבְרָמָל a bason, from אֶבֶר collecting, and מַל blood, Arabic, or as others think מַל dew, water; * אֶחָדְשָׁדְרָפְנִים chief satraps, according to some, from the Persic, 7 אַחַש שַׁתְּרָפָּה a satrap; price, pre-eminence, and שַׁתְּרָפָּה a satrap; according to others, the chief door keepers, from אַחַש as before, and דַּרְבָּאן דַּרְבָּאן door keeper;| גִּזְזָר treasurer, from גִּז 8 גִּזְזָה (Pers. کَنْج or کَنْز) and יָר or יָר (Pers. بَار or وار) agent, גִּזְזָה treasury (perhaps the diminutive كَنْجَك or كَنْزَك of the above); מְאוּמָה something, any thing, from מָה אוּ מָה quid aut quid; 9 מְאוּמָה flame of the Lord, according to some, from ש, a Chaldaic particle, להב, or להבת flame, and יָה the Lord; according to others, from שׁוֹב inflaming, Syriac, and להבת a flame, and יָה as before. Others, again, take the ש as derived from the Arabic שהاب, شهاب, flame, &c. as before. In the list of various readings given by Ben Naphtali, this word is read as two מְאוּמָה, which is probably the ancient way in which it was written. Some of these, as it will be seen, are foreign words: but, as the number of such is few in the Hebrew Bible, and as the Dictionary must be consulted for their signification and etymology, we have thought it unnecessary to investigate their forms and composition any further.

On the Forms and Composition of Nouns adopted as Proper Names.

170. By *Proper Names*, we understand those words or phrases which have been adopted for the purpose of conveying the ideas of certain *specific persons or things*. By names of persons are to be understood, names of God, Deities, Angels, Men, &c.; of things, those of kingdoms, cities, towns, villages, mountains, rivers, &c.: as, first, יְהוָה *Jehovah*; זְבֻב בָּעַל *Baal Zēvūv*; גַּבְרִיֵּאל *Gavriél*; יְהוֹשֻׁעַ *Jēhōshūāh*, &c. Second; אֲשֻׁר *Ashshūr*; מִצְרַיִם *Egypt*; יְרוּשָׁלַיִם *Jerusalem*, &c. And, in short, any word which is used to designate any specific object, (although the same may, in other instances, be used as an Appellative,) is termed a *Proper Name*, and is to be construed as such. *Lion*, for example, is an appellative; and yet it is as often used among us as a proper name, and so of others.

2. Whence it will be seen that occasions may occur, in which it

will be extremely difficult to determine whether such word was originally intended to be taken as an appellative, or as a proper name.*

3. In the first place then, Proper names which are purely Hebrew, (for some appear to be of foreign extraction,) are, for the most part, found to follow the analogy of the Appellatives; at others, to present forms unknown to them. Those which are of the same forms with the Appellatives, we need not now notice, as those forms have already been discussed.

Simple
4. The simple forms of proper-names, which are found to differ from those of the appellatives, are, 1st, those which take some form peculiar to the persons of the verbs; and, 2d, those which add ך to the end: as, 1st, יִשְׁבָּק *Ishbák*, he excelled; יָשׁוּב *Yāshúv*, he returns, or shall return; יִצְחָק *Itskhár*, he shines, &c.; and, 2d, as, אֹנֹן *Ōnó*; יֶרֶחוֹ *Yěřekhó*, Jericho. A few foreign names are found of the form בְּשִׁמָּתָא *Basmath*.

Compound
inversions
5. Names compounded with one or other of the divine names occur very frequently; a circumstance, which, according to Simonis, happens only twice, with respect to the Appellatives; i. e. in אֶרֶיֶל *Ārēl*, and מַאֲפְהֵלְיָא *Māāphēlyá*. Another remarkable circumstance is, that in these compositions the order is sometimes inverted: as, יְהוֹשָׁפָטָא *Yěhōshavhát*, for יְהוָה שָׁפָטָא *Shavhát Yěhōváh*: which Simonis terms *Anastrophe*.† This never takes place in the Appellatives. With these exceptions only, the forms of proper names, whether simple or compound, constantly follow those of the Appellatives; the significations of both being ascertained precisely in the same way. It would be superfluous to swell this work with numerous examples; particularly as they may be found in the "Onomastica" of Hiller and Simonis, classed, arranged, and discussed, as far perhaps as the most sanguine enquirer can wish.

6. Having stated what the general rules relating to the formation and composition of Proper Names are, we may now notice a few irregularities which are occasionally found to take place. These may be classed under the heads of, I. Omissions, II. Additions,

* Glass. Phil. Sac., pp. 696, 705, 780, &c.

† Onomast. Vet. Test., p. 345.

III. The Transpositions of certain letters or syllables; and, IV. The Changes of certain letters of the same organs.

7. Omissions: and in the first case, of the initial letter of the primitive word; e. g. **רָם** 1 Chron. ii. 9, for **אַרָם**, (Art. 84.) Matt. i. 3. **אראם**, in the name of a person, Job xxxii. 2; and of a place, 2 Chron. xxii. 5, **אַרָם**. In a compound **פֶּס דְּרָמִים** 1 Chron. xi. 13, for **אַפְסֵס דְּרָמִים** 1 Sam. xvii. 1. In this last case, **אַפְסֵס** is taken by some as an Appellative: **דְּרָמָה** is thought by some to be the same with **אֶדְוִם** *Edúm*, i. e. *Edom*. Others have taken it to be a mystical name, from the signification of the word **דָּרַם**, *to come to silence*.

8. In the following instances, a letter has been dropped from the middle of the word: as, **אַבְיָגַל** 2 Sam. xvii. 25, for **אַבְיָגִיל** 1 Chron. ii. 16, (Art. 75.) **אַרְנָה** 2 Sam. xxiv. 16, and **אַרְנָן** 1 Chron. xxi. 25. **דְּרָמָשָׁה**, but 2 Chron. xxxviii. 5, **דְּרָמָשָׁה**; **יֹשֶׁבֶת** Gen. xlv. 13, for which we have **יֹשֶׁבֶת** 1 Chron. vii. 1; **שָׁמָה** 1 Sam. xvii. 13, is written **שָׁמָה** 1 Chron. iii. 5, and **שָׁמוֹעַ** 2 Sam. v. 14. In the following words a letter has been omitted at the end; **אַדָּם** Josh. iii. 16, which is **אַדָּמָה** Chap. xix. 36; **קִירְחָרָשׁ** Is. xvi. 11, and Ib. v. 7, **קִירְחָרָשֶׁת**; **אַפְרָתָה** 1 Chron. ii. 19; **אַפְרָתָה** Ib. v. 24.

9. Under the head omissions may be noticed those defects which are found to take place in patronymics, &c., derived from compound proper names. Compounds are, in any case, troublesome words on account of their length; but in proper names this is less tolerable than in any other. The consequence has been, most nations have used contractions, by omitting some part or other of the compound word (see Art. 166. 11. note). Hence **יִמְיָנִי** for **אִישׁ יִמְיָנִי** 1 Sam. ix. 1, Jud. xix. 16, and Esth. ii. 5; *a man, a Benjamite*. So 1 Chron. xx. 5, **לְחָמִי**, put as some believe for **בֵּית הַלְחָמִי** *Bethlehemite*, conf. 2 Sam. xxi. 19; **רַמַּת לְחָי** Judg. xv. 17, Ib. ver. 9. 14. 19, is written simply **לְחָי**.*

* With respect to this last passage, Pilkington has remarked—"The word **לְחָי**, as an Appellative, signifies, *a jaw bone*; but, as it was also the proper name of the place, where the Philistines met Samson, and where he slew a thousand of them with the *jaw bone* of an ass, the name also of Ramath-Lehi was given to the place, where he cast away the *jaw bone*. To consider the word then, as Appellative, in the next verse; and to say that, 'When Samson was thirsty. God clave an hollow place that was in the *jaw*, and there came water

10. To these may be added, יַעַר Ps. cxxxii. 6; for קִרְיַת יַעַר 1 Sam. vii. 1, &c., where the English version has "the fields of the wood;" יְרוּשָׁלַם passim, is written שָׁלֵם Ps. lxxvi. 3; *Bethlehem*, לֶחֶם 1 Chron. iv. 22; *Bethaven*, Hos. x. 5, is אֲנוֹן ver. 8.

11. Some additions which are peculiar to proper names have already been given (No. 8.). We now come to the transposition of letters or syllables: 2 Sam. xi. 3, is עֲמִיאל 1 Chron. iii. 5, in which the component parts of the compound change places by the Anastrophe, as above noticed (No. 5.); יְהוֹיָכִין 2 Kings xxiv. 6, 8, is יְכִנְיָה 1 Chron. iii. 16; and, by omission, with the addition of וי, כְּנִיזָה Jer. xxii. 24; תְּמַנְת־סָרָה Josh. xxiv. 30, is תְּמַנְת־יָהֳרָס Judg. ii. 9; חוֹשָׁה 1 Chron. iv. 4, but Ib. 11, שִׁיחָה. So בָּמַח 2 Sam. viii. 8, is written מְבַחַת 1 Chron. xviii. 8; to which some others might be added. According to Hiller,* examples of this kind are very numerous: but here, as the significations adduced by him are grounded on conjectural etymologies, little reliance can be placed on them.

12. We shall now give a few examples, in which the letters of the same organ have taken place one of another (Art. 78.): פְּרָאֲדָה 2 Kings xx. 12, written מְרָאֲדָה Isa. xxxix. 1, and מְרָדָה 2 Kings xxv. 27, Jer. l. 2. In the last instance, a quiescent א is also omitted (Art. 72.); עֲקֹן Josh. vii. 18, written עָקָר 1 Chron. ii. 7, and to this last allusion is made in the text; פֶּת־שָׁבַע 2 Sam. xi. 3, and פֶּת־שׁוּעַ 1 Chron. iii. 5; נְבוּכַדְנֶאצַּר Dan. i. 1; נְבוּכַדְרֶאצַּר Jer. xxi. 2; נָף Is. xix. 13, and מָף Hos. ix. 6, *Memphis*. Several changes of ד and ר may be observed in the words *Khemdān* Gen. xxxvi. 26; *Khemrān* 1 Chron. i. 41; *Dōdānīm* Gen. x. 4, is given *Rōdānīm* 1 Chron. i. 7; *Rīphāth* Gen. x. 3, is *Dīphāth* 1 Chron. i. 6; *Dēhūél* Num. i. 14, is *Rēhūél* Ib. ii. 14; *Hādād-Hézer* 2 Sam. viii. 3, is *Hādar-Hézer* 1 Chron. xviii. 5. These letters, although not of the same organ,

thereout,' must be through want of common attention; because, they immediately subjoin, 'Wherefore he called the name thereof *En hakkore*, (q. d. The well of him that called,) which is in *Lehi*, unto this day.'—Such mistakes as these give wrong ideas to the ignorant; and furnish the scoffers with matter of ridicule."—"The error indeed, is corrected in the margin, which hath *Lehi*, &c."—Remarks upon several passages of Scripture, &c., by Matthew Pilkington, Cambridge, 1759, p. 157.

* Onomasticon, V. Test., p. 365.

are found in other languages frequently interchanged. Their change in Hebrew has been accounted for, by the supposition of the Scribes having mistaken the form of the one for that of the other, which is likely enough to have been the case. I think also, that confusion may have arisen from their similarity of sound, which we find has sometimes taken place in other languages.

13. It may not be amiss to offer a few remarks here on those proper names, which are found to end in (י) *Yód*, not only because their number is very considerable, but also, because they afford some curious information on the subject of ancient Hebrew theology.

Proper ha
in י

14. These, according to Hiller,* may be classed under four heads.

in 4 heads

First, Those which may be termed *Denominatives*, on account of some particular circumstance being alluded to, when they were first given: as, לֵוִי *Lēvī*, meaning *Conjunctive*, see Gen. xxix. 34. To which may be added all Patronymics used as proper names.

1. names
Circumst

Secondly, Words found in a mutilated state, which were originally composed of one or other of the Divine names: as, ה'לְקִי for ה'לְקִיָּה or ה'לְקִיָּהּ, signifying, *the Lord (is) a portion*. So נֶעְרִי for נֶעְרִיָּה *stripped of God*; to which many others might be added. The intervening י *Yod*, however, is in many cases

2. in comp
of names

as in the case of עֲבֹדֵי יְהוָה for עֲבֹדֵי יְהוָה *servant of God*. (This method of compounding the Divine name with other words, for the purpose of forming proper names, is certainly of great antiquity among the Jews, and may safely be appealed to in proof of the position, that they never did, as a nation, acknowledge any other God, than that urged upon their notice by the last prophet. Whether we can extract from it the fact, that they also understood the doctrine of the *Holy Trinity*, of the *Immutability*, *Invisibility*, *Incomprehensibility*, and of the other attributes of the Deity, as known and taught among ourselves now, does not seem to be quite so clear as Hiller will have it.† It is also worthy of notice, that the names given to individuals among the Babylonians, and other nations contiguous to the Jews, were, for the most part, either the names of their idols, or compounds including one or other of their

names
unity of

* Onomast. Vet. Test., p. 261, &c.

† Ib., pp. 228, 229.

titles. The same practice is found to prevail among the pagans of the present day.

subst. used
as Prop. names. 15. Thirdly, *Yod* is said to be paragogic when found attached to substantives used as proper names: as, רֹמְמָתִי עֶזֶר 1 Chron. xxv. 4. 31; אֶדְרָעִי Numb. xxi. 33: יֶזֶר יְדִי Josh. xv. 62, &c.

from 1st pers. 16. Fourthly, *Yod* is thought to be the pronoun of the 1st person singular in the following and similar examples: מְלוֹתִי 1 Chron. xxv. 4; בְּדִלְתִי Ib. verr. 4. 29.

17. Having said thus much on the analogy and irregularities found to prevail in the forms of proper names, and referred the Student to those writers who have treated these subjects at great length, we shall now offer a few remarks; 1. On the persons by whom they were given, and the circumstances with which they were connected: and, 2, On the various names sometimes found attached to persons or places, which has by some been termed *Polyonymia*.

Prop. names
whom given 18. With respect to the persons by whom proper names have been imposed, they are various, as likewise have been the occasions on which they have been given. In some instances *God* himself gave the name; in others, the *Father*, *Mother*, or some one or other of the kindred.

by God 19. Of the first, examples may be found in Gen. xvi. 11, xvii. 19, 1 Kings xiii. 2, 1 Chron. xxii. 9, Matt. i. 21, Luke i. 13, &c. Of the second and third,* examples occur very frequently; and of the last, Luke i. 59, may suffice.†

why 19. The principal causes or circumstances connected with the imposition of proper names amount, according to Simonis, to fifteen.‡ These, however, may all be reduced to the original number assumed by Glassius, which is two.§ “1. κατ’ ἔσω, vel ratione *etymi* et 2. significationis, cjusque fundamenti. 2. κατ’ ἔξω, vel ratione *extensionis ad alia*, et communionis.”

20. In the first place, proper names both of *men* and *places*, were first given with reference to some event, either *past*, *present*, or *future*, with regard to such person or place.

* Simonis, p. 13.

† Gen. xxix. xxx., 1 Sam. i. 20, 1 Chron. iv. 9.

‡ Onom., pp. 14, 15, &c.

§ Append. Gram., Tract. iii. p. 709, Ed. Dathe.

21. Of the first sort, are the following: Gen. xvii. 17, 19, יִצְחָק *1. of words*
Isaac, so called on account of Abraham's *smiling** upon receiving *a.*
the promise of his birth; Exod. ii. 10, *Moses* (מֹשֶׁה) is so called *b.*
on account of his having been taken out of the water, as the text
shews, whether the word itself be Egyptian or Hebrew; for, on this
subject learned men differ.

1 Sam. iv. 21, *Ī-kāvód* (אֵי קָבוֹד) *where is the glory?* on account *c.*
of the ark of the covenant having been taken.

22. Secondly; Of names taken from *present* circumstances, the *2. of circumstances*
following are examples: Gen. iv. 2, הֶבֶל *vanity*, on account, as it *a.*
has been thought, of the *vanity* and *instability* of all human things,
which had been occasioned by the fall; Gen. iv. 25, *Seth* (שֵׁת) *b.*
because God had *placed* him in the situation of Abel, who had been
murdered by Cain; Gen. xxv. 25, *Esau* (עֵשָׂו), whether we deduce *c.*
it from עֲשָׂי עֲשִׂי, as Dathe will have it, which signifies *to cover*,
&c., or from עֲתִי עָלָא *to have long hair*, after Simonis; Ib. ver. 26,
Jacob, יַעֲקֹב from יַעֲקֹב *the heel*, because he took hold of his brother's
heel at the time of his birth. *d.*

23. The following names appear to have been given with refer- *2. of future events*
ence to something which was to take place afterwards: Gen.
iii. 20, *Eve* (חַוְּוָה), because she was to be the mother of all who *a.*
should live; Gen. v. 29, *Noah* (נֹחַ), because he was to be the *b.*
means of *consoling*, or giving rest to, the true believers. In this
case, the verb used to explain the proper name is not the same
with that included in the name itself, which signifies *quiet, rest, &c.*
The only thing intended by the sacred Writer seems to be on this,
as on many other occasions, to give the general sense, and not the
exact etymology, of the word.

24. The following are examples of names of places given with
reference to certain present events.

Gen. iv. 16, *Nód* (נֹד) is the place in which Cain is said to have *a.*
resided, after he had been driven out from the presence of God,
the meaning of which is *wandering* or *wanderer*. *3. of past events*

Gen. xi. 9, *Babel* (בָּבֶל) was so called on account of the con- *b.*
fusion which took place there, from בָּלָבָל, a reduplicated form of
בָּלָל *to mix, confound, &c.* which, by contraction, will become בָּבֶל.

* "Risus Abrahæ exsultatio est gratulantis, non irrisio diffidentis."
Eucherius apud Glass. Append. Gram., Tract. iii. p. 711.

- c. Gen. xxviii. 19, *Bethel* (בֵּית־אֵל) was so called by Jacob, because he deemed it worthy to be called *the house of God*, on account of the vision he saw there. Similar examples are to be found,
- d. e Gen. xxxii. 3, with respect to *Mākhānāim*; Ib. xxxi. 47, *Galeed*;
- f John v. 2, where *Bethesda* is intended to point out the favour of God, exerted at that place, as in *a house of mercy*. In Exod. xv. and Num. xxxiii. we have several examples of names thus given to the different stations in the wilderness, at which the Israelites halted.

omit aspirates
L. Hebr. names. It should be observed, that in writing Hebrew names in the Greek letters, the aspirates are frequently omitted: as, Ἑσρῶμ, not Χεσρῶμ; Ναασσών, not Ναχσών; and so of others. See Art. 9. note.

LECTURE IX.

ON THE SEPARABLE AND INSEPARABLE PARTICLES.

171. These are nothing more than words, or fragments of words, attached to others for the purpose of qualifying or otherwise restricting them; and they are written either *separately*, or together forming one compound word, as usage may require. In this point of view, therefore, they may be classed under one or other of the forms of nouns already detailed; but, as they occur frequently, and exert a very considerable influence on the force and bearing of the context, they deserve a separate consideration.

2. By these Particles are meant, words used occasionally as *Pronouns*, *Adverbs*, *Prepositions*, *Conjunctions*, or *Interjections*. We say occasionally, because some of them will sometimes fill one or more of these offices, as the context shall require, just as similar words often do in our own language.

3. That the *Separable Prepositions* are words of this

kind, no doubt will remain when we consider, that in many instances they actually present all the peculiarities of nouns put in the state of construction: as, בְּדִירִיק *for vanity*, or *in sufficientiam vanitatis*,* Jer. li. 58; so בֵּין הַמַּיִם *between the waters*, Gen. i. 7;† or, *distinctio aquarum*: הִי (for הִיא) being the absolute form in the one case, and בֵּין in the other, which in construction regularly become הִי and בֵּין respectively (Art. 143. 6.). And, again, words preceding these particles‡ are often found taking the forms proper for the state of construction: as, בּוֹ חוֹסִי Ps. ii. 12; מְשׁוֹשׁ אֶת־רִצֵּין *Delight of Remin* Is. viii. 6, &c., which shews that they are nouns.

4. In the Arabic and Ethiopic dialects, in each of which we have a peculiarity of termination for the state of construction, these particles are clearly marked as being in that state: as, in the Arabic,

أمام المسجد *before the mosque*, (i. e. pars. anterior templi,) where the first word loses its tanwīn, and the last is put in the genitive case. So in the Ethiopic, ሆሐት : ሆምት : *to, or towards, heaven*; where the first word only has this mark. And, generally, words of this kind, whether conjunctions, prepositions, or adverbs, will be found with the termination proper for construction, when they are intended to be so understood: and without it, when not so intended.

With respect to the adverbs, as they can be known to be such only from the situations in which they are found, and may consist of any form of word suitable to the sense required, something will be said on their character and use when we come to the syntax.

* Nold. sub voce בְּדִירִיק in notis, “הִי Est absoluti הִי constructum.”

† Ib. sub. v. בֵּין “Constituit substantivum nomen masculinum, cujus pluralis masc. est בֵּינִים, &c.... atque inde nominalem significationem, quam vix unquam exuit....discrimen differentiam rerum, qua a se invicem distinguuntur.”

‡ These particles are ב, כ, ל, מ or מן, אֵל, אֶת, עַל, בְּלִיתִי, Glass. Phil. Sacr., p. 80, &c. Storr. Observ., p. 105.

5. If then these particles were originally nouns, it is likely we should find them exhibiting the simple and augmented forms, peculiar to nouns; and such is actually the case, as the following examples will evince. Segolates: מָרָם not yet; אֲצִיל near, at; לִפְנֵי before, in presence of; הֵלֹם here, hither; רַק only; אֵל,* by no means. Primitive nouns not Segolate: as, יוֹתֵר more; סָבִיב round about; מְהֵרָה (fem.) quickly, soon; רַבָּה (root רבב) much; וְיָלַת besides, to which many others may be added.

The following are forms augmented by one or other of the letters termed הֶאֱמַנְתִּי (Art. 156.); פְּתָאִם suddenly, immediately; חִנָּם gratis, freely (Art. 167.); אֵינִי perhaps, which is probably a compound of אוֹ לִי, (Arab. أَوَّلُ); אַחֲרִי (for אַחֲרֵי) after, afterwards. Art. 109.

6. Many of these particles are found in the plural number, (a sufficient proof, if any were wanting, that they are nouns); as, גִּין, fem. בֵּינָה distinction, between, pl. בֵּינִים, and בֵּינֹת. So masc. סָבִיב, fem. סְבִיבָה, pl. סְבִיבוֹת surroundings, enclosures, adv. or prep. round about; אַחֲרִי, pl. אַחֲרֵים, and, in construction, אַחֲרֵי הַמֶּלֶךְ after the king, q. d. subsequentionibus regis.

7. In many instances these words are found in a compound state: as, לְמַעַן (comp. of לֵ, for לוֹי, and מַעַן, of מ and עָנָה answer), on account of, because of, &c.; מִפְּנֵים (of מִן and פְּנֵים) because of; מִבְּלַעַד, or מִבְּלַעַדִּי, besides, except: and, further, with another particle, הִמְבְּלַעַדִּי whether besides? (In this last case, the simplest form מִבְּלַעַד, is probably a compound of three primitives, viz. of עַד usque ad, &c. ל, and ב, which are used as prepositions. In some of the others, also, we have the preposition מ, and the interrogative particle ה, with the word also put in the plural number and in the form proper for construction.

8. In some cases several of these words will be found construed

* This word is probably an abridged form of אֵלֶּה excretion, thence, deprecation, prohibition, or the like; or, from one or other of the Cognate roots, יֵאל, אֵל, אֵלֵל, which will afford similar significations. See these roots in Castell and Simonis.

† בַּל proprie defectus, sed in particulam abit .. notans non. Simonis Lex. sub voce בָּלָה attritus fuit. I hope to throw some additional light on these particles in my Hebrew Lexicon.

together and qualifying one another; and, in all of these, those capable of receiving any variation from the state of construction, will invariably take that form. Of this sort are the following: *עד אין* *until...not*; *עד הנה*, and contracted, *עדן* and *עדפה* Eccles. iv. 2, 3; *עד כן*, *עד כן* *hitherto*; *עד מאד* *to excess*; *עד מתי* *How long? Usquequo?* *עד עתה* *until now*, *ἕως τοῦ νῦν*; *עד למעלה* *to the summit*; *עד אשר*, *עד-אם*, *עד כי*, *עד אשר אם*, *עד אשר אם* *until*; *עד בלתי אם* *unless*; *אם לא* *if not*; *לא כן* *not so*; *כמו כן* *even so*; *לבד מן* and *מלבד* *besides, except, &c.*

9. These particles are also found in construction with the pronouns, sometimes in the singular, at others in the plural, number: as, *ביןך* *between thee*; *ביןני*, and fem. *ביןנו* *between us*. So *אצלם* *near them*; *למענך* *on account of thee*; *איןם*, and *איןמו*, *they are not*. The following, when in the plural number only, take the affixed pronouns singular or plural, viz. *אחרי* *after*; *אחריך* *after thee*; *אל* *to*; *על* *above, upon*; *עד* *to*; *בליעד* *besides*; and, according to Schræderus, *אשרי* *the blessings of!* *לפניהם* *before*; *מפניהם* *on account of*.

10. The pronominal affixes attached to some of these particles differ, in some respects, from those usually attached to nouns: e. g. *מתחתני* *under or beneath me*, for *מתחתי*; *הינני* for *הני* *behold me*; *הנהו* for *הני* *behold him*; *עמם* for *עמם* *with them*; *אתהם* masc. and *אתהן* fem. *them*, or *as it respects them*, for *אתם*, or *אתן*.

11. The particle *את*, put before any noun which is the object of some verb in the sentence, and used apparently for the purpose of pointing out this particular, appears in three different forms when connected with the pronouns, which Schræderus thinks has arisen from the root's originally presenting three cognate forms, viz. *אתה*, *אתה*, or *אתה* *to proceed, come, &c.**

* D. Kimchi has remarked in the Michlol, (fol. רנט verso) כמו שתאמר ראובן הרג את שמעון הנה מלת את נופל על הפעול ונודע כי שמעון הוא ההרג לפיכך בדבר שהוא מבואר מי הפועל והפעול לא הוצרכו למלת את: So, should you say, ראובן הרג שמעון *Reuben slew Simeon*, it would not be known who was the slayer, or who the slain. But when you say *Reuben slew את Simeon*, (i. e. *Simeonem*), the particle *את* points out the objective case, and it is known that Simeon is the person slain. In like manner, in a matter in which the agent and patient are evident, the particle *את* is unnecessary.

From the first we have אַתָּהּ *you*; אֵתָּהּ *them*, masc. אֵתָּהּ *them*, fem. From the second, אִתִּי *with me*; אִתְּךָ *with thee*, masc., אִתְּךָ *id.* fem.; אִתּוֹ *with him*; אִתָּהּ *with her*; אִתָּנוּ *with us*; אִתְּכֶם *with you*; אִתָּהֶם *with them*. From the third, אִתִּי *me*, אִתְּךָ *thee*, or *with thee*; אִתְּךָ *thee*, or *with thee*; אִתּוֹ *him*, or *with him*. So אִתָּהּ, אִתָּנוּ, אִתְּכֶם, אִתְּהֶן, אִתָּם, אִתְּהֶן, or אִתָּן. In all which cases, *coming to*, *as it respects*, or the like, will give the sense of the particle.

12. Some of these particles take (ט) as the vowel of union before the affixed pronouns כִּי and הֵן: as, עִמָּנוּ *with us*; אִתָּנוּ *id.*; אִתָּנוּ *us*, or *with us*; אִתְּךָ *with thee*, fem. אִתְּךָ; and אִתְּךָ *id.* So הִנֵּה *behold thee*, fem.; עַדְךָ *hitherto thou*, fem.; עִמָּךָ *with thee*, fem.; עִמָּכֶם *with you*, masc.; עִמָּהֶם *with them*, masc.

13. The preposition מִן *out, out of*, apparently from the Arabic root מִן *cut*, doubles the נ by *Dāgēsh*, whenever any one of the pronouns is affixed: as, מִמִּי or מִמִּי *from me*; מִמֶּהוּ or מִמֶּהוּ (for מִמֶּהוּ) *from him*; מִמֶּהֶם *from them*. But more frequently the root assumes a reduplicated form, and drops its final letter: as, מִמִּן for מִמִּי (Art. 76.), and, with the affixed pronouns, מִמִּנִּי (for מִמִּי) *from me*; מִמִּי *from thee*; מִמִּהוּ *from him*; מִמִּהָהּ *from her*; מִמִּנּוּ *from us*: and, by a further abbreviation, מִמִּי *from thee*, masc.; and מִמִּי *from thee*, fem.

14. The other prepositions take the affixed pronouns regularly, and, for the most part, in the plural number: as, אֶל *to, towards*, pl: אֵלַי *to me*; עַל *upon, against*, plural עָלֶיךָ *upon, or against thee*; עַד *to, usque ad*, plural עֲדָיו *to him*; בְּעֲדָיו *besides*; בְּעֲדֶיךָ *besides thee*. With the grave affix: אֵלֵיכֶם *to you*; עָלֵיהֶם *upon them*.

15. The remaining prepositions, are בְּעֲבוּר *on account of*; בְּעַד *by, through*; חוּץ *without, foràs*; לִפְנֵי *before, in front of*; מִלְּ

This rule, however, is not universally true, as we shall see when we come to the syntax. Similar to this is the doctrine taught by the Persian Grammarians, on the use of the particle لَ, (originally perhaps و, way,) for where, according to Mr. Lumsden, there would be a difficulty in ascertaining from the context, which is the objective case to the verb, this particle is added; and, when it is not so, the particle is always to be omitted. Pers. Gram., vol. ii. p. 202. My edition (9th) of Sir Wm. Jones's Pers. Gram., p. 118.

towards, over against; עָבַר on this side, beyond (properly, passage); נָגַד and קִדְּמָה before, in front of.

On the Inseparable Particles.

172. Having laid down the forms, and given some examples of construction, of the *Separable* particles, we now come to those which have been termed *Inseparable*. These have been termed *inseparable*, because, as many of them are no longer found extant in their original and complete forms, but presenting one single letter only, they are always prefixed to some other word. They are all comprehended in the *technical terms*, מִשְׁשָׁה וְכָלֵב, *Moses and Caleb*.

2. The first (מ) is regularly prefixed to nouns with the imperfect vowel (·) *Khīrīk*, and consequently inserting a *Dāgēsh forte* in the following letter: as, מִןּ from, or out of, the way. This word when written at length is מִןּ, probably from מִןּ, signifying, according to Storr, *cutting off*, &c.* This *Dāgēsh*, therefore, may be considered as a compensation for the loss of the letter נ (Art. 76.).

3. *Dāgēsh*, however, is frequently omitted when the following word commences with (:): as, מִגְּבוּרָה from greatness; מִיְּמִינוֹ from his right hand (for מִיְּמִינוֹ Art. 87. 5.). Under this rule Schröderus places the word לְמַבְרָאשׁוֹנָה thence, from the beginning, 1 Chron. xv. 13. But here, the מ prefixed is probably a part of מִןּ which, what, or the like.

4. But when any letter incapable of receiving *Dāgēsh* follows, (Art. 109.) a compensation is made, either explicitly, or implicitly: i. e. either, 1st, by putting the vowel (·) instead of *Khīrīk*; or, 2dly, by considering the following letter as doubled: as, 1st. מֵאִישׁ (for מֵאִישׁ) from a man; מֵרָשָׁע (for מֵרָשָׁע) from a wicked (man); or, 2dly, מֵחֹט (for מֵחֹט) from a thread.

5. The particle שׁ, which is an abbreviation of מִשְׁשָׁה who, what, &c. will be considered with the demonstrative pronouns; where the use of the inseparable particle ה will also be shewn.

* See last Art. No. 13.

On the Particle ו and, but, moreover, &c.

173. This particle is probably a fragment of the word אורח, Syriac ^{ܐܘܪܚܐ}, or Arabic ^{أورح}, to augment, connect, &c.: its augmented form is אורח ^{אורח} *desiring wealth, connection*, or the like: and, as a noun ו a hook, nail, or any thing by which one thing is connected with another. Hence, it is used as a conjunction, and is capable of all the variety of meaning to which such words are subject.

2. This particle is generally prefixed to words with (:) as, קרא ואמר *he called and said*; שפחה ועבד *a servant maid and man*.

3. The *Shěvâ*, however, is liable to certain changes. When the word, to which ו is attached, commences also with *Shěvâ*, this ו takes the vowel *Shūrék*: as, וילכו *go ye*, not וילכו (Art. 106. 1.): וילמלך* *and to, or for, the king*, not וילמלך or וילמלך.

4. The same change takes place, whenever any one of the labial letters (בומפ) immediately follows: as, ויבגד *and the garment*, not ויבגד. There are, however, some exceptions: as, ובהר *and void*; ויבשו *and they blushed*, &c.

5. When the letter ם with (:) follows, a contraction will take place (Art. 87. 5.): as, ויהי (for ויהי or ויהי) *and he shall live*; וימינם (for וימינם) *and their right hand*. In a few cases we have (·) in this place: as, ויהי *and let him be*.

6. Any word beginning with one of the substitutes of *Shěvâ*, will prefix ו with the correspondent imperfect vowel (Art. 107.): as, ואני *and I*; ואמת *and truth*, &c.

7. In some instances of this kind, however, we find *Shūrék*: as, וזהב *and gold*, Gen. ii. 12; וצעקתי *and cry thou* (fem.), Jer. xxii. 20.

8. When the word commences with an א a contraction is often found to take place: as, ואדני *and my Lord* (for ואדני); so ואלהים *and God* (for ואלהים), Art. 87. 5.

9. Monosyllables, and dissyllables having the accent on the penultima, will generally prefix this particle with (τ): as, וסוס *and*

* Kimchi is of opinion, that in these cases the letter א is to be considered as dropped, and that we should read א universally.

a horse; וָאֵיל and a ram. To this, however, there are many exceptions: as, וְשׂוֹר and an ox; וְרֶכֶב and a chariot.

10. This particle has been supposed to have the power of changing the tenses of the verb, i. e. of making the preterite tense future, and the future preterite, and hence has been termed *Vav Conversivum*. From what will be said on the doctrine of the tenses of the verbs by and bye it will appear, that the conversive power supposed to exist in this particle is neither necessary nor true. When it takes the vowel *Pāthákh* it ought perhaps to be considered as *illative*, corresponding to the Arabic فَ then, therefore, &c., which is regularly so: when it takes (:), as being merely conjunctive (p. 50, note).

11. In some cases when accompanied by (-), the *Dāgēsh* of the following letter, as also the Euphonic accent, one or other of which is *necessary* to complete the syllable, is dropped, probably by the negligence of the scribes: as, וְיִקְדֹּשׁ and he consecrated, Gen. ii. 3, for וְיִקְדֹּשׁ, or with the accent וְיִקְדֹּשׁ.

12. In the first person singular of the present tense this particle takes (ר): as, וְאֶשְׁמַע and I hear.

174. The remaining particles כ, ב, and ל, signifying, *in, according to, to, or the like*, respectively, may be easily traced to their origin as nouns. The first is probably a fragment of the word בּוֹא *entering into*, &c., which is found in Arabic under the forms of بَوِيَ *he descended to his house, lodging*, &c.; بَا or بَاء and in Ethiopic ቦል: meaning nearly the same thing.

2. With respect to the second (כ) signifying *like, as, just as*, &c., it is probably a fragment of some primitive noun, from which we also have the words כֹּה *thus*; כֵּן *for, so*; כֵּן and כֵּן *thus*. For the etymology of ל see Art. 171. 7.

3. These particles are regularly prefixed with (:); as, בְּדֶרֶךְ *in a way*; כְּעֵץ *like a tree*; לְאֶרֶץ *to earth*.

If the word to which either of them is to be prefixed, have (:), the particle will regularly take (.) *Khīrīk*

(Art. 106. 1.): as, בְּמִנְלָה *in the volume*; כְּכֵל *like a vessel*; לְבָנוֹ *to his son*.

4. But, when any one of the substitutes of *Shěvâ* happens to be at the beginning of such word, the prefix will take the correspondent imperfect vowel (Art. 107.): as, בְּחֵלֹם *in a dream*; כְּאֹכֹל *like eating*, &c.

5. When an *א* happens to be the first letter, a contraction generally takes place: as, לְאֹדֹנִי (for לְאֹדֹנִי) *to my Lord*; לְאֱלֹהִים (for לְאֱלֹהִים) *to God* (Art. 87. 5.).

6. But when prefixed to monosyllables, or to dissyllables having the accent in the penultimate, they generally take (◊) as above (Art. 173. 9.); e. g. בְּזֶה *in this*; כְּאֵלֶּה *like these*; לְנֶצַח *for ever*. So with verbal nouns or Infinitives, when not in construction with other nouns: as, לִקְוֶה *for standing*; לִלְכֹּת *for walking*.

7. The following affixed pronouns are often found attached to these particles: viz. בִּי *in me*; בָּנוּ *in us*; בְּךָ *in thee*, masc.; בְּךָ *id. fem.*; בָּכֶם *in you*, masc.; בָּכֶן *id. fem.*; בּוֹ *in him*, masc.; בָּהּ *in her*; בָּהֶם (or Art. 75.) *in them*, masc.; בָּהֶן *id. fem.*

8. The particle ל receives the pronouns in the same manner; but כ is so found in only two instances; viz. כָּכֶם *like you*, and כָּהֶם *like them*. When it is necessary to use the pronouns with כ, the paragogic particle מוֹ is generally introduced thus: מְמוֹנִי *like me*; מְמוֹנֵנוּ *like us*; מְמוֹדְךָ *like thee*; מְמוֹכֶם *like you*; מְמוֹהוּ *like him*; מְמוֹהָ *like her*; מְמוֹהֶם *like them*.

9. When either of the particles ב, כ, or ל, is prefixed to a noun with the definite article, the article is for the most part rejected (Art. 73.) and the particle takes its vowel: as, בְּבֵית, *in the house* (for בֵּית); כְּאִישׁ *like the man* (for אִישׁ); לְחֹדֶשׁ *for the month* (for הַחֹדֶשׁ); בְּחֶרֶב, *in the dry* (land, for הַחֶרֶב Art. 87. 6.). Exceptions: בְּהַתְּהַרְוֹ *in the way*, Neh. ix. 19: לְהָעָם *to the people*, 2 Chron. x. 7; בְּהַחֲלֹנוֹת *like the windows*, Ezek. xl. 25; כְּהָחֶכְמָם *like the wise man*, Eccles. viii. 1.

10. This contraction, moreover, sometimes takes place in those Infinitives which commence with a servile ה: as, בְּפָשָׁל (for בְּהִפָּשֵׁל) *in being impelled*, Prov. xxiv. 17; לְשָׁמִיעַ (for לְהִשְׁמִיעַ) *for causing to hear*, Ps. xxvi. 7; לְבִיא (for לְהִבִּיא) *for bringing*, Jer. xxxix. 7, &c., which is most usual in the Chaldee.

On those Inseparable Particles which are termed Paragogic.

175. To the preceding *inseparable* particles may be added others, which however are always found attached to the end, never to the beginning, of words; and for the purpose most probably, of adding something to the force of the passages in which they are found. These were at first, perhaps, nouns of one form or other just as the prepositions were, but which, in after times, were abbreviated for the sake of convenience.

2. These letters or syllables, then, (for they are now nothing more, have been termed *paragogic*, rather, I suppose, for the purpose of giving them a name, than for pointing out either their nature or their use), consist of one or other of the letters אהוין, which is found appended to words, either for the purpose of giving emphasis to the meaning, of promoting euphony, or for some other reason.

3. The letter א is mostly pleonastic, and is found attached to words terminating in the vowel (ַ) or ו: as אֲתִיקָהּ *its galleries* (for אֲתִיקָהּ), Ezek. xli. 15; הֵלְכוּ *they who went* (for הֵלְכוּ), Josh. x. 24; אָבוּא *they were willing*, Isai. xxviii. 12; יִנְשְׂאוּ *they shall be carried*, Jer. x. 5. So יְהוּא for יְהוּ (for יְהוּ, Art. 87. 2.) *he shall be*, Eccl. xi. 3; also הוּא instead of הוּ *he*, Arab. هُوَ; לוּא for לוּ Arab. لَوْ *would to God, utinam, &c.*, and so of others.*

4. The use of ה as a *paragogic* letter is very frequent. In some cases it is thought to augment the signification, ^{but} in others to be merely pleonastic. On

* This prevails in the Arabic, whence Schultens comes to the conclusion, that it is an ancient manner of writing: others, that it is a mere Arabism.

some occasions it is found appended to words ending in a consonant, with (·); on others, it is preceded by (·) or (·): and in these it becomes quiescent: as, אִסְפָּרָה (from אִסְפַּר) *I will recount, or, let me recount*, Ps. ii. 7; אֶרֶצָה (from אֶרֶץ) *the earth*; הִנֵּה from הִן *behold*; אֵלֶּה (from אֵל) *these*.

5. It is attached to verbs. 1st, to the Infinitive or Verbal noun; 2d, to both the tenses; 3d, to the second person singular masculine of the Imperative; and 4th, to the participles: e. g. 1st. בִּשְׂטָה (for בִּשֵׁט) *spoiling*; רִנְנָה (for רִנֵּן) *shaking*, Isa. xxxii. 11; שְׁאַלָה (for שְׁאַל) *asking*, Isa. vii. 11, &c. 2d. נָחָה (for נָח) *he rested*, Isa. vii. 2; לָנָה (for לָן) *he lodged*, Zech. v. 4; הִשְׁלַכְתָּנָה (for הִשְׁלַכְתָּן) *ye cast*; נִשְׂרַפָּה (for נִשְׂרַף) *let us burn*, Gen. xi. 3; יִדְשָׁנָה (for יִדְשֵׁן) *he will reduce to ashes*, Ps. xx. 4, &c.*

6. Verbs ending in ה, usually drop that letter upon receiving the paragogic ה: as, אֲשַׁעֲהָ (for אֲשַׁעֲהָה Art. 75.) *I will look on, observe*, Ps. cxix. 117. So נִשְׁתַּעֲהָ (for נִשְׁתַּעֲהָה) *we will observe*, Isa. xli. 23. This last example Schroederus puts under the form of apocope, which appears to me to be unnecessary and erroneous.

7. With Imperatives: as, שִׁכְבָּה *repose thou* (for שִׁכְבִּי), Gen. xxxix. 7: אִסְפָּה (for אִסְפָּהּ) *collect*, Num. xi. 16: שִׁמְרָה (for שִׁמְרִי) *keep*, Ps. xxv. 20; חִקְשִׁיבָה (for חִקְשִׁיבִי) *attend*, Ps. v. 3; לֵכָה (for לֵכִי), and with ה omitted לֵךְ *go*, Num. xxiii. 13. So אֶפְבְּדָה (for אֶפְבְּדָהּ, from אֶפְבְּדִי) *I will be honoured*, Hag. i. 8.

5. With Participles: as, בִּעֲרָה (from בִּעֵר) *burning*, Hos. vii. 4; נִמְלָטָה (from נִמְלָט) *escaped*, Jer. xlviii. 19.

8. Nouns singular of both genders, as also nouns masculine of the dual and plural numbers, will occasionally receive a paragogic ה, still preserving the accent on the originally accented syllable: as, לַיְלָה (from לַיִל) *the night*; עֲוֹלָתָה (from עֲוֹלָה) *iniquity*; מִצְרַיִמָה (from מִצְרַיִם) *Egypt*; יָמִימָה (from יָמִים) *days*. ~~Am~~

* The force of these will be considered in the Syntax.

Any noun, however, ending in an imperfect vowel on account of con-
struction (Art. 143. 3.), may, when the paragogic ה is added, take
the accent on the last syllable: as, מִזְרְחָהּ (from מִזְרֵחַ, in con-
struction מִזְרָחָהּ) *the rising of the sun*, Deut. iv. 41, &c. In this
case, such terminating vowel will suffer no change on account of
the state of construction: as, מִזְרְחָהּ שָׁמֶשׁ, above: אֶרֶצָהּ הַנֶּגֶב
the southern country, Gen. xx. 1; הָאֹהֶלָה שָׂרָה *the tent of Sarah*,
Gen. xxiv. 67.

9. This particle is occasionally added to the pronouns, whether
separate or affixed: as, 1st, אַתָּנָה *you*, fem.; הֵינָה *they*, masc.;
הֵינָה *they*, fem.; אֵלֶּנָּה *these*, com. 2d, לָכֵנָה *to you*; זִמְתְּכֵנָה *your*
(fem.) *wickedness*, &c.

10. It will not be necessary to trouble the Reader with instances,
in which this particle is found attached to other particles: as, שָׁמָּה
for שָׁם *there*, &c.: because, as these are manifestly nothing more
than nouns, it is reasonable enough that they should receive ה
paragogic as well as others.

11. The following seem to be instances of pleonasm: i. e. in
which this letter adds nothing whatever to the sense: viz. אַתָּה for
אַתָּה *thou*; נָתַתָּה for נָתַתָּה *thou gavest*; יָדְכָה for יָדְךָ *thy hand*;
to which many more might be added. So in עָלָה for עָלוּ *they*
ascended, 2 Kings xxiv. 10; וְהָיָה for וְהָיוּ *and they shall be*, Josh.
xv. 4, &c., where the *Shūrék* has been supplied by (ו).

12. The paragogic letter ו is sometimes found with
Khōlém; at others, without any vowel; and, occasionally,
coming between two nouns which are in the state of
construction. It is thought by some to be nothing more
than a pleonasm of the affixed pronoun (ו): as, בְּנוֹ בְּעֹר, ^{son of him}
his son (viz.) *of Beor*, instead of בְּנוֹ בְּעֹר Numb. xxiv.
3. 15; חַיְתוֹ-אֶרֶץ *its living creature* (viz.) *the earth's*,
instead of חַיִּית אֶרֶץ Gen. i. 24; לְמַעְיְנוֹ-מַיִם *into its*
fountain (viz.) *of water*, for לְמַעַן Ps. cxiv. 8. So יַחְדָּיו
and יַחְדּוֹ *his* (being) *alone*, Gen. xiii. 6; Ps. iv. 9, &c.
See also Ps. l. 10, civ. 11, 20, lxxix. 2; Isa. lvi. 9.

13. Professor Gesenius objects to this etymology, because the
vowel points differ, in some respects, from those usually found with
the affixed pronoun, and because the affix is also found to disagree

the *يَايَ النَّسَبَةِ*, or *الْجَنَسِ* of the Arabs, which is the same with the patronymic י of the Hebrews (Art. 166.); or, whether it be that of the plural number, derived from the verbal noun *הִיָּה* (Art. 139. 7. note), and thence applied for the purpose of giving *Emphasis, Intensity*, or the like to any passage, it is impossible to say; but, certain it is, that the significations thus derived will suit its application sufficiently well, where any variation of sense is discoverable in consequence of its insertion.*

16. This particle is found appended both to nouns and particles: to nouns, as, *בְּנֵי אֲתָנּוּ* *אֲסָרִי* *binding the sole of his ass*, Gen. xlix. 11; *רַבַּתִּי בְּנִימִים* *great (fem.) among the nations*, Lam. i. 1; *קוֹלִי תַּחֲנוּנִי* *the voice of my supplication*, Ps. cxvi. 1; *נִגְבַּתִּי יוֹם* *stolen (fem.) by day*, Gen. xxxi. 39; see also Deut. xxxiii. 16, Ps. cx. 4, cxiii. 5, 6, 7, 9, &c. To particles: as, *מִן־בֶּטֶן* *from the belly* (for *מִן*), Isa. xlv. 3; *בְּלֹא־הַיּוֹם* *except to-day* (for *בְּלֹא־*), Gen. xxi. 26; so *זוּלָּתִי* *besides* (for *זוּלָּת*), Deut. iv. 12, &c.

Schröderus and Schultens have also applied this paragogic letter to verbs; but, as it is never found, except in those which have ה for the last radical letter; and, as י is in these cases generally substituted for ה, there can be no doubt, that this is its character in all such instances, as Storr has justly remarked.

17. The letter י is mostly found with verbs: it is also affixed to particles, and is then preceded by (·) or (-); but when י or י precede, it is affixed without any other vowel: as, *תַּתֵּן* (for *תֵּתֵן*, on account of the accent, from

* In some cases, however, the י so affixed seems to be nothing more than a fragment of the feminine pronoun of the second person singular *אֲתִי*, as *אֲהַבְתִּי* (Hos. x. 11.) *thou hast loved*, for *אֲהַבְתָּ אֲתִי*, as it constantly occurs in the Syriac Participles, see the Grammars. So *יִלְדָּה אִתָּךְ* for *יִלְדָּה אִתָּךְ* *thou bringest forth*, Gen. xvi. 11. See also Jer. xxii. 23; li. 13; Mic. vii. 8, &c.

† But this may be an instance of the Hendiadys; *my voice, my supplication*.

תָּנָה giving; יִשְׁבְּנָה (for יִשְׁבָּה) he shall turn her back, Jer. ii. 24; יִחִיתָ it shall hang over (thee), Hab. ii. 17; * יִכְבֶּדֵנִי he will honour me, Ps. l. 23, where we have (ַ) for (־), on account of the accent perhaps: so, תִּחִילִי (for תִּחִילִי thou) (fem.) shalt bring forth, Is. xlv. 10; תִּדְבָּקִי thou shalt adhere, Ruth ii. 8. So, תִּירָאוּ ye shall fear; תִּרְאוּ ye shall see; יֵלְכוּ they shall walk, &c., and with (־) when put for ו: as, יִשְׁבְּנוּ they shall lie down, 1 Sam. ii. 22; יִרְוּ they shall be watered, Ps. xxxvi. 9; in which cases the accent is always with the last syllable.†

18. Verbs having ה (without *Mappik*), for the third radical letter, will drop it by contraction (Art. 73.) when ך paragogic is to be added: as, אֶפְקֶה I will smite him, 1 Sam. xxvi. 8 (for אֶפְקֶה); אֶוֹדֶה I will confess to him (for אֶוֹדֶה), Ps. xlii. 6; אֶרְאֶה (for אֶרְאֶה) I shall see him, Numb. xxiv. 17, &c. But in these cases, we have also an affixed pronoun, the rules for the addition of which we now proceed to consider.

19. When a paragogic ך is followed by either of the affixed syllabic pronouns לִי, ךָּ, הָּ, or הָּ (Art. 145. 6.), no vowel of union is required: as, יִכְבֶּדֵנִי he will honour me; אֶתְקַדֵּשׁ I will root thee out (of אֶתְקַדֵּשׁ, from אֶתְקַדֵּשׁ, for אֶתְקַדֵּשׁ, root נתקדש); יִבְרַכֶּהּ he shall bless him (of יִבְרַכֶּהּ, root ברכ). But, if the pronoun is asyllabic, there must be a vowel of union: as, יִשְׁרְתִּינָהּ they shall serve thee, Isa. lx. 7.

20. The affixed pronouns לִי and נִי, following the paragogic ך, are frequently expressed by inserting *Dāgēsh-forte* in the ך: as, דָּבַרְתִּי he judged me (for דָּבַרְתִּי, from דָּבַר, root דבר). So, יִסְרָתִי he chastised me, Ps. cxviii. 18; תִּבְרַכֶּנִי it shall bless me, Gen. xxvii. 19; יִצְרָנוּ he shall save us (for יִצְרָנוּ, from יִצְרָנוּ, from יִצָּר, root נצר); and, with the particle אֵין is not; אֵינִי my not being, (for אֵינִי, from אֵין), &c.

* Institutiones, &c. Schultensii, p. 428. In every instance this ך is probably nothing more than that, by which the intensive form in nouns is sometimes designated. See Art. 168. 2.

† From these examples it appears, that the ך is sometimes single, at others doubled by *Dāgēsh*: its use will be investigated in the Syntax.

21. The paragogic **ל** is frequently inserted in the affix **ל**, in the same manner: as, **בֵּרַכְךָ** he has blessed thee (for **בֵּרַכְךָ** Art. 76.); **מִיִּסְרְךָ** chastising thee, Deut. viii. 5; **עֹנֶנְךָ** answering thee (for **עֹנֶנְךָ**, and rejecting **ה** by Art. 73. **עֹנֶנְךָ**, rejecting **נ** Art. 76. **עֹנֶנְךָ**, root **ענה**). So, in the particles, **הִנֵּנְךָ** behold thou, Ps. cxxxix. 8; **אַיִיךָ** where (art) thou? (ending also with paragogic **ה**, Art. 175.) Gen. iii. 9.

22. The **ה** of the affix **הוּ** is omitted, and a compensation is made by doubling the paragogic **ו** by *Dāgēsh forte*: as, **הִפְקֹדְךָ** thou shalt visit him (for **הִפְקֹדְךָ**, See Art. 73.), Ps. viii. 5. So, **יַכְנִי** he shall smite him, 1 Sam. xvii. 25; **קַחְנִי** take him, 1 Sam. xx. 21; **אֵינִי** he is not, Gen. xxx. 33; **עוֹדִי** he yet Gen. xviii. 22; and, with the feminine affixed pronoun **יִבְלַעְנָהּ** he shall swallow her up (for **יִבְלַעְנָהּ**), Isa. xxviii. 4; so **קַחְנָהּ** take it, Jer. xxxvi. 14; **תִּתְּנָהּ** give it, 1 Sam. xxi. 10; **אֵינָהּ** it is not, Lev. xiii. 21. In these cases, Schröderus is of opinion, that the **ה** of the feminine pronoun has been struck out, and that the paragogic **ה** has been added. Storr, however, is of a different opinion; his words are: “Similiter *He paragogicum*, in voce **אִשְׁעָהּ**, Ps. cxix. 117, et similibus dubitationem habet, quoniam præter formam **אִשְׁעָהּ**, ad quam *He adjunctum* videri possit, etiam alia datur, in *Kamez* desinens,” &c. p. 440, note.

23. When the affix **ו** (which has always the accent) follows the paragogic **ל**, no vowel of union is employed: as, **קַחְנִי** curse him, Numb. xxiii. 13 (for **קַחְנִי**, root **קחב**). In like manner, we have **יִשְׁנֵנִי** his being (for **יִשְׁנֵנִי**, root **ישן**), 1 Sam. xiv. 39, &c.

24. This **ו** has by some been termed *Epenthetic*; but, as it appears to have been originally the same in every case, it seems unnecessary to give it more names than one.

25. The syllables which have been termed Paragogic are, **וּ**, **יּ**, and **פּ**, when preceded by the particles **ב**, **כ**, **ל**, and **מ**: as, **בְּי** in; **כְּי** like; **לְפּ** according to; **לְפּ** to; **בְּי** in; **כְּי** like; **לְי** to, &c. These are mostly confined to highly energetic compositions; whence we may infer, that they were intended to add something to the signification.

26. The first of these is thought to be the same with the word **יּ**, or **יּ**, signifying *sufficiency*, &c. The second, Schultens and some others have derived from **יּ**, or **יּ** *water*; while Jahn thinks it is the same with **יּ**, or **יּ** *what, which*, &c. In the Arabic

מָה, מִזֶּה, is frequently found attached to the same particles : as, מָה, כֵּמָה, לָמָּה, i. e. *in that which, according to that which, to, or for, that which, &c.* So in the Syriac, כֶּמּוֹ; בֶּמּוֹ, &c. having the same signification.

27. The particle פִּי is nothing more than another form of פִּה *the mouth*, found in construction with other nouns. Its meaning, by a metonymy, will be *any thing said, enforced, or commanded* : as, *a precept, edict, &c.* which will not always bear to be expressed in a translation.

On the Demonstrative Pronouns.

176. The Demonstrative Pronouns are always found written separately ; they are as follows :—

Long.
Heb. הַזֶּה masc., זֹאת fem. (rarely זֶה or זֵה) ; הַלֵּזֶה or זֶה *this*, sing. com. : הַלֵּזֶה, rarely זֵל *these*, pl. com.

2. The forms זֶה, הַלֵּזֶה, masc. *this*, have the particle ל *to, or for*, with the definite article ה *the*. The same may be said of זֵה *this*, fem. which occurs but once, viz. Ezek. xxxvi. 35, as also of הַלֵּזֶה, of the common gender, as above.

3. זֵל *these*, is also found ; it is nothing more than the plural pronoun, as above, with the article prefixed.

4. זֵה, however, is found construed as a plural, Gen. xxvii. 36, 1 Sam. xxix. 3, Job xix. 19, and Zech. i. 12, vii. 5. זֵל is also found as a singular, 1 Chron. xi. 11, 2 Chron. iii. 3, xvii. 14, and Ezra i. 9. But this has been done either by some figure of speech, or what is termed logical construction.

On the Relative Pronoun.

177. The Hebrew language recognises but one Relative Pronoun : viz. אֲשֶׁר *he who, that which, what*, which is common to every gender and number.

2. The gender and number, however, will be determined by that of the preceding or following noun, or pronoun : as, אֲשֶׁר הָעַמִּים

who stand, i. e. they (masc.) *who stand*, 1 Kings xii. 8 ; *who his harvest*, i. e. *whose harvest*, Job v. 5 ; *which* (masc.) *the wind disperses it*, i. e. *which* (masc.) *the wind disperses*, Ps. i. 4 ; *בְּאֶרְצָם . . . אֲשֶׁר* in *whose land*, Joel iv. 19.

3. In some instances, the demonstrative pronouns *זֶה*, *זוּ*, and *זוֹ* take the place of *אֲשֶׁר* : as Ps. ix. 16, xii. 8, and cxxxii. 12, &c. A similar substitution takes place in the Arabic, which the Grammarians ascribe to a difference of dialect.*

4. This pronoun is frequently found prefixed to other words in an abbreviated form : as, *אֲשֶׁ*, *אֲשֵׁ*, *אֲשָׁ*, or *אֲשֻׁ*, the first and last letters being rejected. Examples : *אֲשֶׁלָא נְתַנְנוּ*, for *אֲשֶׁר לֹא נְתַנְנוּ* *who has not given us* (up), Ps. cxxiv. 6 ; *אֲשֶׁר קוֹיְנוּ* for *אֲשֶׁר קוֹיְנוּ* *which we waited* (for), Lam. ii. 16 ; *אֲשֶׁר קָמָתִי* for *אֲשֶׁר קָמָתִי* *till I arose*, Jud. v. 7 ; *אֲשֶׁר אָתָה* for *אֲשֶׁר אָתָה* *which thou*, Ib. vi. 17 ; *אֲשֶׁר הֵם* for *אֲשֶׁר הֵם* *that they*, Eccl. iii. 18, &c. It is perhaps difficult to say, in what cases the vowel (·) is to be preferred to (-), but it is not of much importance. *Kāméts* is used only when a letter incapable of receiving *Dāgēsh* follows : as, *אֲשֶׁר אָתָה* *which thou*, Judg. vi. 17. But, even in this case, (·) is occasionally found sustained by an accent : as, *אֲשֶׁלָּו* *they who went up*. The usage of (·) in these places cannot perhaps be easily accounted for.

* In the Arabic commentary on the *Kāfia* of *Ibn Olhājib*, published at

Calcutta, (p. ۲۶۹) we have the following remark : *وَذُو الطَّائِفَةِ . اَيِ الْمُنْسُوبَةِ اِلَى بَنِي طِي لِاخْتِصَاصِ مَجِيئِهَا مُوَصُولَةً بِلُغْتِمْ بِمَعْنَى الَّذِي وَالَّتِي قَالَ الشَّاعِرُ . ع . وَبُئْرِي ذُو حَفْرَتِ وَذُو طَوَيْتِ . اَيِ الَّتِي حَفَرْتُهَا ، وَالَّتِي طَوَيْتُهَا ، &c.* That is, *ذُو* of the tribe of *Táy* : i. e. *which* is referred to that tribe, on account of its peculiar usage in their dialect, as the relative pronoun, signifying *who*, *which*, &c. in both genders (i. e. masc. and fem.) The Poet has said, ' *My well which (ذُو) I digged, and which (ذُو) I enclosed.*'

Dathe thinks, that we have an ellipsis of *אֲשֶׁר*, in these instances. See Glass. Philol. Sacr., ed. 1776, p. 160.

On the Interrogative, and occasionally Indefinite, Pronouns.

178. These are **מִי** for persons, **מָה**, **מַה**, or **מֶה**, *who, which, what?* **הֲ**, **הָ**, **הֶ**, *what, whether?* and **אֵי** *where, how?* &c. for things: all of which are invariable, and of the common gender: as, **מִי-אַתָּה** *who (art) thou (masc.)?* Gen. xxvii. 32; **מִי-אַתָּה** *who (art) thou (fem.)?* Ruth iii. 9; **מִי-אַלֶּה** *who (are) these?* Gen. xxxiii. 5. We also have **מִי שְׁמֶךָ** *what (is) thy name?* which Schultens says, refers to the person nevertheless: as, *Quis nomen tuum?* (Institutiones ad Fund. Ling. Heb., p. 228.). Examples with **מָה** are: **מָה עֲוֹנֵנוּ וּמָה חַטָּאתֵנוּ** *What (is) our iniquity, and what our sin?* Jer. xvi. 10; **מָה מְשַׁפֵּט הָאִישׁ** *what (is) the manner of the man?* 2 Kings i. 7; **מָה קוֹל** *what noise,* 1 Sam. iv. 6, 14.

2. **מָה**, with *Kāmets*, is used when the article (**הַ**), or any other letter, incapable of receiving *Dāgēsh*, immediately follows, (excepting **ח** or **ע**): as, **מָה הַבִּטְחוֹן** *what confidence?* 2 Kings xviii. 19; **מָה-אָנוּשׁ** *what (is) man?* Ps. viii. 5; **מָה הֵנָּה** *what (are) they (fem.)?* Isa. xli. 22; **מָה הוּא-לָהּ** *what he (was) to her,* Esth. viii. 1.

3. Exceptions: 1. We have **מָה** with *Pāthákh*, notwithstanding the article following: **מָה-הַמַּעַל** *what prevarication?* Josh. xxii. 16. Also in **מָה-הִיא** *what it is,* Ps. xxxix. 5; **מָה חַטָּאתִי** *what (is) my sin?* Gen. xxxi. 36.

4. Whenever any letter capable of receiving *Dāgēsh* follows, **מָה** is with *Pāthákh*, and *Dāgēsh* is expressed in the following letter: as, **מָה-טוֹב וּמָה-נָעִים** *how good, and how pleasant?* Art. 112. In **מָה-שְׁתֵּי** *what two (fem.)?* Zech. iv. 12, the *Dāgēsh* is omitted.

5. When any guttural letter, having (**ט**), or **ח** or **ע** not having it, immediately follows, we have **מָה** with *Sēgól*, apparently for the sake of euphony: as, **מָה-הָיָה לוֹ** *what has happened to him?* Exod. xxxii. 1; **מָה-חָדַל** *what defect?* Ps. xxxix. 5; **מָה עָשִׂיתִי** *what have I done?* &c. Art. 114.

On the Interrogative Particles ה and א.

179. The Interrogative particle ה, ה, or ה, has been classed by some with the definite article; but, if we consider either its construction or office, we must be convinced that they are different words.

2. The office of this particle is interrogation, like the Latin *an, annon, num, utrum?* or the like; and, in this capacity, strongly to *affirm* or *deny*; and thus to *increase* or *diminish* the importance of subjects with which it is connected. It is also used indefinitely.

3. It is always prefixed to some word, and is often fol- ה with
lowed in the succeeding member of the sentence, by the particle א, having nearly the same signification with *utrum* followed by *an*, in Latin, and corresponding to each other in different members of the sentence; or, as *an* and *vel*, in the following passage, הֲאֵתָה זֶה בְּנִי עִשָּׂו הֲאֵתָה זֶה אֶם-לֹא “*AN tu es, fili mi Esave, VEL*” *non?* Gen. xxvii. 21.* In many instances it loses its interrogative power, as it happens with similar particles in other languages, and then may be construed either as a *relative*, or *indefinitely*; as, הֵהָלָכוּ אִתּוֹ ^{related in he} *who came with him*,† Josh. x. 24; הֲיִשָּׁבְכֶם *whether you are*, Deut. xiii. 4; הֲפִרְחָה *whether it blossoms*, Cant. vi. 11, &c.

* These particles correspond, both in sense and construction, with the Arabic
 اَلْأَنْذَرْتَهُمْ and اَمْ, as in the following passage from the Koran, c. 1. v. 5. اَلْأَنْذَرْتَهُمْ
 اَمْ لَمْ تُنْذِرْهُمْ WHETHER thou admonish them, OR whether thou do not admonish
 them. Their precise force will be considered in the Syntax.

† In which case it differs but little from the definite article when equivalent
 to اَلَّذِي. So, اَلْمَعَةِ in Arabic, for اَلَّذِي مَعَهُ Gram. Arab. de Sacy, vol. i.
 p. 338.

4. When prefixed to any word commencing with Sheva (:) or (·), it will take the vowel (·) with the Euphonic accent, and, therefore, will not require that the following letter should take Dāgēsh forte: as, הֲשַׁכַּחְתָּם have ye forgotten? Jer. xlv. 9; הֲבִרְבָּה num benedictio? Gen. xxvii. 38; הֲלִמְעַנֶּה whether on thy account? Job xviii. 4, &c. With gutturals; הֲאִמַּת whether truth? הֲעַת whether time?

5. In these cases, however, the Dāgēsh is often found written: as, הֲדַרְבִּי whether my ways? Ezek. xviii. 29; הֲרִאִיתָם have ye seen? 1 Sam. x. 24; הֲכִנְעִי קוֹלָהּ whether according to her cry? Gen. xviii. 21. And once, when Sheva is not attached to the first letter of such word: as, הֲיִיטֵב will it be well? Lev. x. 19.

6. When any word, to which this particle is prefixed, commences with a consonant and a vowel (excepting gutturals with ·) the interrogative will take (·): as, הֲמִן הָעֵץ whether of the tree? Gen. iii. 11; הֲנֵאִין shall the flock ...? Num. xi. 22; הֲיִנְרָד shall it happen to thee?

7. Guttural letters having (·) require the Interrogative particle to be prefixed with (·): as, הֲאֵנֹכִי whether I? Num. xi. 12; הֲהִיָּתָה has it come to pass? Joel i. 2; הֲחֹזֶק whether strong? We also have, הֲהִחַלְתִּי shall I cease? Judg. ix. 9, &c., which is perhaps erroneous, for הֲחִלְתִּי. We also have, הֲאִתָּם whether you? Judg. vi. 31; and, הֲאֶפְרַתִּי whether an Ephrathite? Ib. xii. 5, which are anomalous. (See Art. 114.)

8. Noldius is of opinion, that this particle is a mere interjection forced out by the breath with some effort, in order to give the passage the force of an interrogation, or otherwise to heighten the expression, which is extremely probable. The passages too, which require to be construed interrogatively, but in which this particle is not found, must be so enounced, otherwise their interrogative force will not be perceived; e. g. In 2 Sam. xviii. 29, we have שָׁלוֹם for הֲשָׁלוֹם, which is found Ib. 32. and also in the similar passages, 2 Kings ix. 18, 19. In like manner perhaps אֶשָּׂא for הֲאֶשָּׂא shall I lift up? Ps. cxxi. 1; and עָשִׂיתִי for הֲעָשִׂיתִי Ezek. xvi. 59, which, when expressed with emphasis, will have just the same effect as they would, had the particle been prefixed. This is very much the case in all languages; and when no note of interrogation is used, we are compelled to determine by the context, whether such sentence is to be taken interrogatively or not; and,

hence, whether it is to be understood in a positive or negative sense. When this particle is prefixed, however, this difficulty is removed; but, unfortunately, this is not always the case.

9. The Interrogative particle **אֵי**, which is sometimes written separately and at others is prefixed to pronouns, is probably nothing more than an interjection, like the preceding, so enounced as to imply a question. It is occasionally found of the forms **הֵא** and **הָא**, and in conjunction with a pronoun: as, **הֵיךְ** and **אֵיךְ**.* Examples: **אֵי הֵבֵל אָחִיךְ** *where is Abel thy brother?* Gen. iv. 9; **אֵי לֹאֲתָא אֶסְלוֹחַ־לָךְ** *how can I pardon thee for this?* Jer. v. 7. With pronouns; **אֵי־זֶה** *where*, Esth. vii. 5, 1 Sam. ix. 18, Is. l. 1; **הַדֶּרֶךְ הַלֵּךְ** *which way went he?* 1 Kings xiii. 12; **אֵי־מִמָּה עִיר אַתָּה** *from what city (art) thou?* 2 Sam. xv. 2; **אֵיךְ יָדַעְתָּ** *how knowest thou?* 2 Sam. i. 5; **אֵיכָה יָדַע** *how can we know?* Deut. xviii. 21, &c.

10. It also occurs with a paragogic **הָאֵי**: as, **הָאֵי הָאֲנָשִׁים** *where (are) the men?* Gen. xix. 5.

11. This particle is sometimes expressive of desire, admiration, lamentation, expostulation, insult, or negation, as is also the case with most of the interrogative pronouns: as, **הֵיךְ אֵיךְ יְהוָה** *where is Jehovah!* Jer. ii. 8. (desire) **אֵיךְ אֲבֹתִי הִתְקַדְּתִי** *where is now my hope!* Job xvii. 15. **אֵיךְ אָבְדָתָּ** *how hast thou perished!* Ezek. xxvi. 17, &c.

On the Definite Article **הָ**.

180. The Hebrews have the fragment of some word, **הָ**, which they prefix to others for the purpose of restricting, or otherwise modifying, their signification, as will presently be seen.

* In Persian, Sanscrit, and some other Oriental languages **ای** is an interjection O, Oh, &c. In Arabic **أي** has the same meaning as in Hebrew, viz. *Quisnam, quis, quod*, &c.

2. Some have supposed this particle to be an abbreviation of the pronoun **הֵן** *he*, or, of one or other of the interjections **הֵן**, **הָא**, **הֵא** *behold*. Others, again, have affirmed that it is only another form of the Arabic article **ال**, **أل**, which should be written **הֵל**.* In this case, as in many others, each party is perhaps both right and wrong. That both these articles have a common origin is, to me, extremely probable; and, that their force is the same in both these languages, there can be little doubt. No good reason can be assigned, perhaps, why we are to derive the Hebrew form of the article from the Arabic one, rather than we should derive the Arabic one from the Hebrew. Professor Gesenius thinks, that there are still manifest traces of the Arabic article to be found in the Hebrew Bible, such, for example, as, **אֶלְקִים** Prov. xxx. 31,

which he considers as equal to the Arabic **القوم** *the people*; **אֶלְמוֹרָד** Gen. x. 26, and **אֶלְתוֹלַד** Josh. xv. 30, which, 1 Chron. iv. 29, is written **תוֹלַד**. With respect to the first of these, there seems to be but little necessity for supposing the syllable **אל** to be the Arabic article **ال**. The interpretation of Schultens, Hiller, and others, who suppose **אל** to be the prohibitive particle here, appears to me to answer the intention of the Sacred Writer much better. With respect to the proper names **אֶלְמוֹרָד**, and **אֶלְתוֹלַד**, the particle **אל** or **אֶל** is sufficiently applicable, without having recourse to the Arabic article. The circumstance of **אֶל** being omitted in one place, in the parallel passage, is nothing more than what is found to happen in other words and phrases, and particularly in proper names (See Art. 170. 9, &c.).

3. Another particular dwelt upon is, that in Hebrew the letter following the article is almost always doubled; and, that in Arabic, the **ل** of the article is so assimilated to the following letter, in many cases, that the first letter of the word may be said to be doubled:

as, **הַשֶּׁשֶׁשׁ** in Hebrew, and **الشَّمْسُ** pronounced **אַשְׁשַׁם** in Arabic, both signifying *the sun*. It might be suggested: In Hebrew the imperfect vowel (—), with which this article is usually attended, makes it necessary that the following letter be doubled, in order to complete the syllable commencing with the article, (Art. 33.). In

* Storr. Observ., &c., p. 121.

Arabic, the **ʾ** of the article must according to rule either be pronounced or not. In many instances it must be pronounced: it is only in others, that the sound of **ʾ** is merged in that of the succeeding letter; and to this no parallel is to be found in Hebrew. I am of opinion, therefore, that the Arabs have introduced the **ʾ** of the article, and not, that the Hebrews have rejected it.*

4. The article is *regularly* prefixed with *Páthakh* (פָּתַח), occasionally with *Kāmets* (כָּמֶץ) or *Sēgól* (סֶגוֹל): as, הַגָּדוֹל *the great*; הָאָדָם *the man*, or הָעָרִים *the cities*.

5. Whenever any letter capable of receiving *Dāgēsh* *Dayot* follows the article, it will be doubled by that mark, and the article will take *Páthakh* ; שמש *the sun*.

6. But, ו, ל, מ, or ש, (with *Shēvā*) are frequently found so situated without *Dāgēsh*: as, הַיְשׁוּעָה the salvation, Ps. iii. 9; הַיְיָר the river, Exod. vii. 18, &c. Where the euphonic accent is also omitted.

7. Of words commencing with לְ, הַלְוִיִּם *the Levites*, Num. iii. 12.—With מֶ, הַמְּלַמֵּד *the teacher*, Ps. cxliv. 1; הַמְּבַשְּׂרוֹת *the proclaimers (fem.) of good news*, Ps. lxxviii. 12.—Yet we have הַמְּשֻׁנָּה *the insane*, 2 Kings ix. 11; הַמְּעֻנָּה *the delicate woman*, Jer. vi. 2; הַמְּנַאֲחֶת *the adulteress*, Ezek. xvi. 32, and הַמְּבִשְׁלִים *the cooks*, Ib. xlvi. 24, &c.—With צָ: as, הַצְּפַרְדֵּי *the frogs*, Exod. vii. 29. Yet we have הַצְּפַרְנֶה *the frog*, Exod. viii. 2. In most of these instances, it is probable the negligence of the transcribers has been the sole cause of the omissions.

8. If, however, either of the letters ה, ח, or ע, follow such letter, *Dāgēsh* is mostly expressed : as, הַיְּהוּדִים *the Jews*, &c.

9. But, when any letter incapable of receiving *Dūghesh* follows the article, it will take the perfect vowel corresponding to (-) in order to complete its syllable: as, *הָאִישׁ* the man; *הָרֹאשׁ* the head; *הַעֲלָמָה* the virgin, &c.

* In the Commentary on the *Kāfīa* by Moolla Jāmi, published at Calcutta, in 1818, it is cited as the opinion of El Mobarrad, that **س** is the original form of the article, and that the **ل** has been added, in order to distinguish it from

والمَّرد ذهب الي أنها the interrogative, ٨, ١, p. ١٢. The words are, همزة المفتوحة وحدها زيدت اللام للفرق بينها وبين همزة الاستفهام.

10. In many instances, however, when ה or ו follows, (-) is still retained: as, הַיּוֹלֵךְ *that which proceedeth*, Gen. ii. 14; הַחַיָּה *the living creature*, Gen. viii. 1. In all which cases (-) will either be sustained by an accent, or must be considered as placing an *implicit Dāgēsh* in the following letter (Art. 109.).

11. In words, not monosyllables, commencing with ה, ו, or ע, and having *Kāmēts* (τ), the article usually takes (·): as, הַחָכָם *the wise man*; הָעָרִים *the cities* (Art. 114.).

12. When such words are monosyllables the former rule prevails: as, הַהָר *the mountain*; הָעָם *the people*, Par. 9.

13. The letter ו, however, having (τ) or (·) in monosyllables, will mostly prefix the article with (·): as, הַיָּם 1 Kings iii. 22, 23 (where it also occurs, הַיָּם); הַחֲרָבוֹת *the wastes*, Ezek. xxxvi. 35. The word אֶרֶץ *earth*, always takes (τ) with the article, and changes its first (·) to (τ) for the sake of euphony: as, אֶרֶץ *the earth*.

14. On the use of the article we shall speak particularly when we come to the Syntax. It will suffice for the present to remark, that its offices appear to be two: one, to mark the noun to which it is prefixed, as already known and definite, either from the context, or from general consent: as, הָאוֹר *the light*, Gen. i. 4; or, הַשָּׁמַיִם *the heavens*, Ib. i. 1; הָעֵלְיוֹן* ἡ παρθέτος, Is. vii. 14, &c.: the other, for the purpose of impressing upon the mind of the Hearer or Reader, the *peculiar property, nature, character, &c.*, of the noun to which it is prefixed: as, הַחֲזִיר *an animal* remarkable for its properties as a *lion*, 1 Sam. xvii. 34. So Ib. הַדָּב *a very bear*. So, passim הָאֱלֹהִים *the real or true God*, In this sense it is occasionally used as a vocative: as, הַיְבֹעַל, the Being designed as *Lord Possessor*, or the like, 1 Kings xviii. 26. So, in the N. Test. ὁ θεός, Heb. i. 8. Apoc. xv. 3, &c.

* The Jews and some of the German Divines have thought, that in this, and some other cases, the article is equivalent to the Demonstrative pronoun *this*, the intention of which however has been, to get rid of a certain unpalatable doctrine.

15. This particle is also said to occur in the sense of the Latin *versus*, when found either prefixed or postfixed, or both, to words : as, הָרָמָה *towards Ramah*, 1 Sam. vii. 17 ; הַפְּלִשְׁתִּים *to, or towards, the Philistines*, Ib. xiii. 20 ; הָעִיר *to the city*, Ib. xx. 40, 42 ; הָאֹהֶל שָׂרָה אִמּוֹ *to the tent of Sarah his mother*,* Gen. xxiv. 67. To which many others might be added. In these instances, however, it is very doubtful whether the article does not retain its original signification, the noun following being considered as complementary to some preceding verb : as, Josh. viii. 19, וַיָּבֹאוּ הָעִיר *and they entered the city*, &c., or, by the preposition אֶל being understood. The following examples will tend to confirm this opinion, in which, according to Buxtorf,† the preposition is to be supplied ; וַיָּבֹאוּ יְרוּשָׁלַם *and he came (to) Jerusalem*, 1 Kings iii. 15 ; אָבֹא בֵיתָהּ *I will enter thy house*, Ps. v. 8 ; וַיַּעַל הַמֶּלֶךְ בֵּית יְהוָה *and the king went up (to) the house of Jehovah*, 2 Chron. xxxiv. 30 ; וַיְבִיֵאם בָּבֶל *and he (caused them to enter) brought them to Babylon*, Jer. xxviii. 3.

16. The passages in which ה occurs postfixed to words, and in which it is said to have the signification of *versus*, are numerous ; yet, it must not be dissembled, that passages which must be so construed, but in which this particle is not found, are also numerous. Noldius is of opinion, that it is nothing more than a paragogic letter, added for the mere sake of Euphony ; or, with the view of giving some emphasis : and, if this latter be the case, it will be the definite article, as used in the Chaldaic and Syriac.‡ Buxtorf holds, that it is not paragogic, because, says he, “ tales literæ nihil ad vocem consignant.” §

17. When this particle is postfixed, it does not take the accent, in which particular it differs from the feminine affix ה. The fol-

* This sentence is elliptical, for הָאֹהֶל שָׂרָה אִמּוֹ. See Gen. xxvii. 22, &c. הָקָל קָל יַעֲקֹב.

† Thesaurus Grammaticus, lib. ii. cap. xii. Reg. v. See also Hilleri. Onom., p. 339.

‡ ה paragogicum nil nisi pronunciantis nisus est, qui vel impetum et tendentiam ad locum objectumve aliud ; vel admirationem magnitudinis, aut, in negativis, exiguitatis rei significat ; vel ob soni saltem suavitatem vocibus adijcitur.” Concord. part. Ed. 1734, p. 217, note.

§ Thesaur. Gram., p. 568.

lowing are a few examples of its occurrence : מִצְרַיִם to Egypt, Gen. xii. 10, 14, &c. ; הַשָּׁמַיִם towards heaven, Gen. xv. 5, xxviii. 11, &c. ; הַיָּרְדֵּן into the river, Exod. i. 22 ; הַמִּדְבָּר towards the desert, Exod. iv. 27, &c. In these cases it is said by some to be equivalent to the Syriac and Chaldaic א, which either makes the noun definite to which it is attached, or gives some emphasis to the sentence.

On the Numerals.

181. The last species of nouns, of which we have to treat, are the numerals: these are of two kinds: 1st, those which designate the *number* of persons or things to be thus defined, and are termed the *Cardinal Numbers*; and, 2d, those which determine the *order* in which they are to be taken: as, *first, second, &c.*, which are termed the *Ordinal Numbers*.

2. The *Cardinal Numbers* are designated in Hebrew by substantives put either in apposition, (or in the state of construction, with) others designating the persons or things to be numbered: and they have this peculiarity, that those which designate the numbers from three to ten inclusively, generally take the feminine form with masculine nouns; and, *vice versâ*, the masculine form with feminine nouns. But of this more will be said in the Syntax. The decimal numbers may be considered as adjectives or epithets.

Table of both the Cardinal and Ordinal Numbers.

CARDINAL NUMBERS.

	Masc. Abs.	Constr.		Fem. Abs.	Constr.
1	אֶחָד	אֶחָד	}	אֶחָד	אֶחָד
2	שְׁנַיִם	שְׁנֵי		שְׁנַיִם	שְׁנֵי
3	שְׁלֹשׁ	שְׁלֹשׁ		שְׁלֹשׁ	שְׁלֹשׁ

	Masc. Abs.	Constr.		Fem. Abs.	Constr.		
4	אַרְבַּע	אַרְבַּע		אַרְבַּעַה	אַרְבַּעַת		
5	חֲמִשָּׁה	חֲמִשָּׁה		חֲמִשָּׁה	חֲמִשָּׁת		
6	שֵׁשׁ	שֵׁשׁ		שֵׁשׁה	שֵׁשֶׁת		
7	שִׁבְעָה	שִׁבְעָה		שִׁבְעָה	שִׁבְעַת		
8	שְׁמֹנֶה	שְׁמֹנֶה		שְׁמֹנֶה	שְׁמֹנַת		
9	תִּשְׁעָה	תִּשְׁעָה		תִּשְׁעָה	תִּשְׁעַת		
10	עָשָׂר	עָשָׂר		עָשָׂרַה	עָשָׂרַת		

Masc., com. gen., twenty, עֶשְׂרִים; thirty, שְׁלוֹשִׁים; forty, אַרְבָּעִים; fifty, חֲמִשִּׁים; sixty, שִׁשִּׁים; seventy, שִׁבְעִים; eighty, שְׁמֹנִים; ninety, תִּשְׁעִים; a hundred, מֵאָה, | constr. מֵאָת; | two hundred, מֵאָתַיִם for מֵאָתַיִם; a thousand, אֶלֶף; two thousand, אֶלְפִים; ten thousand, רֶבֶב or רֶבֶבָה or רֶבֶבָה.

ORDINAL NUMBERS. =

	Masc.		Fem.	
1. First,	רִאשׁוֹן or אֶחָד		רִאשׁוֹנָה	
2. Second,	שֵׁנִי		שֵׁנִית	
3. Third,	שְׁלִישִׁי		שְׁלִישִׁית	
4. Fourth,	רְבִיעִי		רְבִיעִית	
5. Fifth,	חֲמִישִׁי		חֲמִישִׁית	
6. Sixth,	שִׁשִּׁי		שִׁשִּׁית	
7. Seventh,	שִׁבְעִי		שִׁבְעִית	
8. Eighth,	שְׁמִינִי		שְׁמִינִית	
9. Ninth,	תִּשְׁעִי		תִּשְׁעִית	
10. Tenth,	עָשָׂרִי		עָשָׂרִית	

3. The rest of the Ordinal Numbers are made by the terms appropriated to the Cardinal ones: as, הַשָּׁנָה הָאֶחָדָה עָשָׂרָה the eleventh year; so, הַיּוֹם הַשִּׁבְעִי עָשָׂר יוֹם the seventeenth day.

4. In some other cases also the Cardinal Number has been pre-ferred: as, יוֹם אֶחָד day one, i. e. the first day; שְׁנַת שְׁתַּיִם the

second year; so, שְׁנַת שִׁבְעִי the seventh year. But these are probably elliptical expressions, see Lev. xxv. 10, 11. שְׁנַת הַחֲמִשִּׁים the year of fifty years, i. e. the fiftieth. And Gen. vii. 11, בְּשָׁנַת שֵׁשׁ-מֵאוֹת שָׁנָה in the year of six-hundred years, i. e. in the six hundredth year.

Decimals
5. The decimal numerals ending in יִים : as, עֶשְׂרִים are never found taking the form for construction, עֶשְׂרִי, &c. (Art. 143. 7.)

ten in fem.
6. When the feminine form occurs in these numerals, distribution or parcels, consisting each of that number of persons or things, is intended to be conveyed : as, וְיָרִי עֶשְׂרוֹת and chiefs of the tens, Exod. xviii. 25.

cardinal
7. The intermediate numbers from ten to twenty, twenty to thirty, &c. are made by connecting a decimal with an unit, in the following manner.

<i>Decimals</i> from 10 to 20		<i>with Masc. noun</i>	<i>with Fem. noun</i>
	Eleven,	אֶחָד עָשָׂר	אַחַת עֶשְׂרֵה
		or עֶשְׁתֵּי עָשָׂר	עֶשְׁתֵּי עֶשְׂרֵה
	Twelve,	שְׁנֵי עָשָׂר	שְׁתֵּי עֶשְׂרֵה
		or שְׁנַיִם עָשָׂר	שְׁתַּיִם עֶשְׂרֵה
	Thirteen,	שְׁלֹשָׁה עָשָׂר	שְׁלוֹשׁ עֶשְׂרֵה
	Fourteen,	אַרְבָּעָה עָשָׂר	אַרְבַּע עֶשְׂרֵה
	Fifteen,	חֲמִשָּׁה עָשָׂר	חֲמֵשׁ עֶשְׂרֵה
	Sixteen,	שֵׁשָׁה עָשָׂר	שֵׁשׁ עֶשְׂרֵה
	Seventeen,	שִׁבְעָה עָשָׂר	שִׁבְעַת עֶשְׂרֵה
	Eighteen,	שְׁמֹנֶה עָשָׂר	שְׁמוֹנֶה עֶשְׂרֵה
	Nineteen,	תְּשַׁע עָשָׂר	תְּשֻׁעַת עֶשְׂרֵה

אחד 8. In a few cases אֶחָד is found as the absolute form : as, לְאַחַד מֵהֶם to one of them, Deut. xxviii. 55. So 2 Kings ix. 1, Ezek. xlvi. 17, Zech. xi. 7, &c.

9. In two instances this word is found defectively written, Ezek. xviii. 10, אָח; and Ib. xxxiii. 30, קָד.

אחת 10. The feminine form אחַת, when found at the end of a sentence with the accent *Athnakh*, or *Sēgól*, is written אַחַת. See Exod. xxxvi. 10; where it occurs twice.

* according to Simonis' supposition ultra decem i. e. 10 in feminine & 1 in masculine

11. This word (אחד) is also found in the plural: as, אֶחָדִים *dictiones unæ*, like *mœniis unis* in Latin, Gen. xi. 1, it. Ib. xxvii. 44, xxix. 20, Ezek. xxxvii. 17, Dan. xi. 20; שְׁמִינִים is put for שְׁנֵינִים, the נ being dropped, and its loss supplied by *Dāgēsh* (not *forté*, Art. 76.).

אחדים

שְׁמִינִים

12. From twenty to thirty, &c., the intermediate numerals are formed thus :

20 to 99

	Com.	with Masc. noun	with Fem.* noun	
One-and-twenty,	וְעֶשְׂרִים	אֶחָד	אוֹת	
Two-and-twenty,	וְעֶשְׂרִים	שְׁנַיִם	אוֹת	
Three-and-thirty,	וְשָׁלֹשִׁים	שְׁלֹשָׁה	אוֹת	
Four-and-forty,	וְאַרְבָּעִים	אַרְבָּעָה	אוֹת	
Fifty-five,	וַחֲמִשִּׁים	חֲמִשָּׁה	אוֹת	
Sixty-six,	וּשְׁשִׁים	שֵׁשָׁה	אוֹת	
Seventy-seven,	וּשְׁבָעִים	שִׁבְעָה	אוֹת	
Eighty-eight,	וּשְׁמֹנִים	שְׁמֹנָה	אוֹת	
Ninety-nine,	וּתְשַׁעִים	תְּשַׁעָה	אוֹת	

13. And the hundreds, &c., thus :

	Com. gen.	
Three <u>hundred</u> ,	שְׁלֹשׁ מֵאוֹת	
Four ditto,	אַרְבַּע מֵאוֹת	
Five ditto,	חֲמִשׁ מֵאוֹת	
Three <u>thousand</u> ,	שְׁלֹשָׁה אֲלָפִים	
Four ditto,	אַרְבָּעָה אֲלָפִים	
Five ditto,	חֲמִשָּׁה אֲלָפִים	
Twice ten thousand,	שְׁתֵּי רִבּוֹת	
Twenty thousand,	עֶשְׂרִים אֲלָף	
Ten times ten thousand,	עֶשֶׂר רִבּוֹת	
A hundred thousand,	מֵאָה אֲלָף or מֵאֵת	
Six hundred thousand,	שֵׁשׁ מֵאוֹת אֲלָף	

* See No. 2. above.

Cardinals

3 to 10

the subst. n. in plural

in plural

14. The Cardinal Numerals from three to ten inclusive, require the word designating the thing numbered to be put in the plural number: all the others require the singular. Examples, חָמֵשׁ שָׁנָה וּמֵאתָּ שָׁנָה *five years and a hundred year*, Gen. v. 6; שִׁבְעַת שָׁנָה וְשִׁמְנָה מֵאוֹת שָׁנָה *seven years and eight hundred year*, Ib. 7.

Some instances occur in which this rule is not observed: as, חֲמֵשִׁים עֶשְׂרִים *twenty planks*, Exod. xxxvi. 23; חֲמֵשִׁים שֶׁקֶל *fifty shekels*, Josh. vii. 21; עֶשְׂרִים וָאַרְבָּעָה *twenty and four thousand*, 1 Chron. xxvii. 1; בֶּן־עֶשְׂרִים וְחָמֵשׁ שָׁנָה *a son of twenty and five years*, i. e. a man five and twenty years old. So עֶשְׂרִים וְתֵשַׁע שָׁנָה *twenty and nine years*, 2 Kings xiv. 2. But of this more will be said in the Syntax.

Decimal 1stthe 1st used

15. When the decimal number takes the precedence, the conjunction וְ is used: as שִׁבְעִים וְשִׁבְעָה *seventy and seven*; וְשִׁשִּׁים וְשִׁשָּׁה *ninety and six*, Ezr. viii. 35, &c.

the 2nd distrib.

repeated

16. When the numerals are to be used distributively, they are repeated like other nouns: as, שְׁנֵים וְשְׁנֵים *two and two*, i. e. by twos; חֲמֵשִׁים חֲמֵשִׁים *by fifties*, or, *every fiftieth man*.

repeating up to

in dual.

17. Numerals signifying the repetition of any quantity or thing, are generally expressed by the dual number: as, אַרְבָּעַתָּים *four-fold*; שִׁבְעַתָּים *seven-fold*, or, *seven times repeated*.

LECTURE X.

ON THE HEBREW VERBS.

182. WE now come to treat on the Hebrew Verbs, and to shew, first, In what way they appear to have been formed; and, secondly, To delineate and explain their several conjugations.

p. 88.

2. The verb, we believe (See Art. 146.), is, in its crude state, nothing more than a noun of one form or

other,* and, that its signification will be regulated by that peculiar to the form of the noun to which it belongs, whether that form be primitive or derived.

*The Verb
is a noun
p. 163.*

3. If, therefore, we have the means of knowing what signification is to be attached to the different forms of the primitive nouns, as also how the augmented forms are derived, and what sense they will bear; we shall also know, to what class the verb itself is to be referred, and what must be its general force and meaning.

*if the letter
known
is the V*

4. In our Lectures on the forms and derivation of nouns, we laid before the Student all that appeared necessary on that subject, leaving it to his own industry to follow out the enquiry to any extent he might think proper. We now come to shew how this bears on the question before us.

5. The different forms of the verb, as found generally in use, amount to seven; four of these have an active, and three a passive (and sometimes a reciprocal) signification.

*7 forms
4 active
3 passive*

* Kimkhi says in the Mikhlol. fol. 3. verso. ואכתוב שער דקדוק הפעלים בתחלה ואף על פי שהשם קודם לפעל כי הפעל יצא מהשם ואמרו כי השם כמו הגוף נושא המקרים והפעל כמו מקרה "I first proceed to write the chapter on the Grammar of verbs, although the noun precedes the verb: for the verb proceeds from the noun. And they say, that the noun is, like the body, the subject of accident; but, that the verb (may be considered) as the accident (only)." And again, fol. קצא verso. כי דע. השמות הם שנים חלקים יש מהם שם שהוא נגזר מן הפועל או הפועל ממנו כמו ראובן 'שְׂמֵעוֹן' זְבוּלֹן' שהוא שם נגזר מן הפועל' חָכָם רָשָׁע' צִדִּיק' חֶרֶב' שֶׁלֵּג' והדומים להם נגזר הפועל מן השם i.e. "Observe that nouns are of two sorts. There are those which are either derived from verbs, or, from which verbs are derived: as, Reuben, Simeon, Zebulon, each of which is derived from a verb; חָכָם wise; רָשָׁע wicked; צִדִּיק just; חֶרֶב a sword; שֶׁלֵּג snow, and the like, are nouns from which verbs are derived."

6. The first of these has been termed *Kal*, קל i. e. *levis, light*; because the root is here exhibited in its simple state. Verbs of this species are either active or neuter.

7. In this conjugation, or *species*, as we shall term it, three forms are in use, which may be represented by the measures קִלֵּקֵּ, קִלֵּקָּ, and קִלֵּקֵּ, corresponding to the forms of nouns given in Artt. 153. Ff. II. III. X.*

8. Again, in this, as in every other species of the conjugation of Hebrew verbs, two tenses only are found; namely, the *Past*, and the *Present*.

9. The leading form in every species will designate the third person singular of the masculine gender of the Preterite Tense; and, in *Kal*, this will always be a primitive noun of the form קִלֵּקֵּ, קִלֵּקָּ, or קִלֵּקֵּ.

10. The leading form proper for the present tense of this species, is always a noun of one or other of the primitive *Segolates*; as, קִלֵּקֵּ, קִלֵּקָּ, or קִלֵּקֵּ (See Art. 148, &c.), which, when combined with one or other of the pronouns, will present both the vowels, and signification, proper for this species of the conjugation.

183. The next species, taken in the usual order, is termed *Niphhál*, נִפְעַל, because, as it should seem, that word presents the conjugation itself of the *word* formerly taken as a paradigm for the verbs in general, which was נִפְעַל. This forms the objective voice of the foregoing.

* A similar variety, in the vowels proper for the medial radical letter of the root, exists in the Arabic, where, as in the Hebrew, the first generally denotes transitive verbs; as, نَصَرَ he assisted; the second, verbs of sense: as, سَمِعَ he heard; فَرِحَ he was glad; the third, implies habit; as, كَرَّمَ he was generous, &c. So, زَارَ he visited; شَمِعَ he was glad; يَزَلُّ he was powerful.

2. This species, according to our system, is an augmented word, combined of two others, affording both the form and sense peculiar to this conjugation (See Artt. 157. 18, 19, &c. 162. Ff. I. II.); נִפְקַד, therefore, will be the measure generally taken for the leading form of the Preterite Tense of this species; as, נִפְקַד *he was, or became, visited.*

Pek.

3. The Present Tense of this species is formed on the measure נִפְקַד (for הִנִּפְקַד Artt. 157. 18. 162, &c.); which, with the abbreviated form of the pronoun of the third person sing. masc. will be יִנִּפְקַד *he is or becomes visited*, and, by Art. 76. יִפְקַד.

Pisun

4. The third species has been termed Pihél פִּיֵּל. This is always of the active voice, and has, for the most part, a transitive signification (See Art. 154. 7, 8, &c.). The measure proper for the leading person of the Preterite is פִּקַּד, which is one of the augmented and intensive forms given under Art. 154. 4, &c.

3
Pihel

5. The form proper for the leading person of the Present Tense is of the cognate form, Ib. Form I. פִּקַּד, which, with the abridged form of the pronoun, will become יִפְקַד.

6. The objective species peculiar to this class of verbs is termed Puhál פִּיֵּל. Its leading word will be of the measure פִּקַּד, and will always be a noun of the form given in Art. 154. Form V. This may be termed the fourth Species.

4
Puhel

7. The fifth species is termed Hiphhíl הִפְעִיל, the leading form of which is cognate with those of the augmented nouns given Art. 160: that proper for the Preterite being of the measure הִפְקִיד,—for the Present, יִפְקִיד, for the force of which see Art. 157. 2—9.

5
Hiphel

8. The sixth, and the objective of Hiphhíl, is termed Hophhal הִפְעִיל. This takes, for the leading word of

6
Hophel

both tenses, a noun of the augmented form הִתְפַּקֵּד. See Artt. 157. 10. 160. F. VII. having an *objective* signification.

9. The seventh and last species is termed *Hithpāhél*, הִתְפַּהֵּל, which, as before, is the form taken in the old paradigm פָּעַל in this species. Our form is הִתְפַּקֵּד. The leading forms proper for both tenses, will always be of this measure, affording the sense common to nouns of this form, See Artt. 157. 13—19. 164. Ff. I. II.

184. These are the forms of the several Species of the Conjugation of Hebrew verbs, as usually given in the Grammars. But to these a few others may be added: which, as they occur less frequently, have been considered anomalous. They are, however, according to our view of the subject, just as regular in their formation as those already mentioned: and, although they occur less frequently, which might easily be accounted for, they are quite as consistent with the analogy of the language, as any verbs can possibly be.

2. These additional *species* are thought to be analogous to those of *Pihél*, *Pūhál*, and *Hithpāhél*, because some reduplication of the letters or syllables of the root is generally found to take place in them, as it does in those forms; and, consequently, affording a similar shade of signification, although the same letters are not always doubled, nor the same vowels always found to accompany them.

3. It has been remarked (Art. 154. 5.), that nouns of *excess*, formed from roots having י or ם for their middle radical letter, or, which have the same letter in the second and third of the root, usually take the forms פִּוּדָּר, for the active, and פִּוּדָּר, for the passive signification: as, קוּמָם, פִּוּנָּן, סוּבָּב, for the active; and, קוּמָם, פִּוּנָּן, סוּבָּב, for the passive of these words, respectively.

4. Instead of פִּקָּד, and פִּקָּד, therefore, which are the measures proper for the species *Pihél* and *Pūhál*, we shall always have these forms from roots of *this description*; and here the same form is taken for the leading word of each tense respectively; יקוּמָם, קוּמָם, *active*, and יקוּמָם, קוּמָם, *objective*.

5. The first of these forms is also taken for the *Hithpāhél* species, i. e. instead of הִתְפַּקֵּד, we shall have הִתְפִּוּדָּר, for the measure; as, הִתְפִּוּנָּן, הִתְקוּמָם; and so of others.

185. There is, moreover, a considerable number of forms peculiar to certain verbs, as laid down by Schultens and Schröder, and, before them, by David Kimkhi and other Grammarians: of these some notice should be taken. These writers, then, have supposed these forms of the conjugation to have sometime existed; and, hence, they have proceeded to derive nouns of similar forms from them, even when the verb itself has not occurred; all of which seems to me to be proceeding in an inverted order. According to our system, the addition of one or other of the pronouns to any noun, simple or augmented, will always have the effect of investing it with the powers of a verb; and hence it probably is, that we occasionally find this done both in the Hebrew and all its dialects. This will sufficiently account for these rare augmented forms, as also for those instances in which nouns, which were originally the mere names of substances, are found acting as verbs in these tongues.

2. But, to come to these remaining and rarer forms, which are sometimes found as verbs: הִתְפַּקֵּד, is the passive form of הִתְפַּקֵּד, just as הִתְפַּקֵּד or הִתְפַּקֵּד, is of הִתְפַּקֵּד. Of this form, we have הִתְפַּקֵּד (for הִתְפַּקֵּד Art. 83. 1.) *rendered impure, or polluted*; prim. noun, הִתְפַּקֵּד. So הִתְפַּקֵּד *made fat*, for הִתְפַּקֵּד Is. xxxiv. 6, where, however, the *Dāgēsh* proper for the ש is omitted.

3. Another form given by Schröder is הִתְפַּקֵּד, from which we have only a noun supposed to be derived from this species of the verb, viz. הִתְפַּקֵּד *perfidious*, Jer. iii. 7, 10. This, therefore, does not occur as a species of the Conjugation: it is also doubtful, whether it is to be referred to the form given by this excellent Grammarian. Surely, as the (τ) is immutable, הִתְפַּקֵּד would be the more suitable measure.

4. Another form is הִתְפַּקֵּד. Of this is הִתְפַּקֵּד, and הִתְפַּקֵּד, occurring Judg. xx. 15. 17. But here we have no necessity for introducing a new form; the omission of *Dāgēsh* in the ן, which might have been merely accidental, would make it necessary that the preceding vowel should be a perfect one (Art. 32.). This form, therefore, may be considered as belonging to *Hithpāhēl*, which has already been considered (Art. 183. 9.).

5. The next form given by Schröder is הִתְפַּקֵּד, or הִתְפַּקֵּד, which may be referred to the first of these forms (No. 2.), with the additional consideration, that the *Dāgēsh* proper for ן has been

Pronom
added to
nom =

also

Pap
Hiph

also

?

also

?

omitted, and supplied as in the last. The examples occur, Num. i. 47, 1 Kings xx. 27, &c.

also. 6. His two next forms, viz. פִּוּקֵד and פִּוּקָד having a reciprocal sense, are not supported by the passages adduced. We may dismiss them, therefore, without further enquiry.

7. The next form, הִתְפִּוּדָד, should have been הִתְפִּוּדָד, his example being הִתְפִּוּלָל, which is manifestly derived from the root פִּלֵּל. See Art. 184. 5.

פִּקֵּד א. 8. In the form פִּקֵּד, as exemplified in אֶהְיֶה, and הִתְהַלֵּךְ, we have, I believe, nothing more than a form equivalent to פִּקֵּד, in which the *Dāgēsh* being omitted, we have a perfect vowel supplied to compensate for the defect thus occasioned. See Art. 109.

9. The next form given is פִּקֵּד, which Schröder exemplifies by הִתְהַלֵּךְ Is. xlv. 20 : but this does not occur as a verb.

10. Of his next form פִּקֵּד, no example occurs; שְׂמָאל as given by him is fictitious. The noun is שְׂמָאל *left hand*, &c. : which, when augmented, becomes הִשְׂמָאֵל, signifying to *proceed in that direction*. Whether Schröder's derivation of it from שָׂמַל, be correct or not, may be matter for dispute.

11. We next have פִּקֵּד, and the example given קִרְעָן *green*, which is said to be put for קִרְעָנוּ, or קִרְעָנוּ. But all this is extremely doubtful. The noun appears to be merely one of those augmented by the addition of ך (see Art. 168.) ; קוּמָם for קוּמָם, as Schröder has put it, we think comes more properly under another form, which, however, is nothing more than a noun.

12. His next form פִּקֵּד, has, for the same reason, no connection with קוּמָם. And the other example given is manifestly a noun, אֶמְלֵל, and is referable to the compound form (Art. 169. 7.).

13. The form הִתְפִּוּדָד should rather have been הִתְפִּוּדָד, in order to admit of the form הִתְקוּמָם. But, as we have already considered this form (Art. 184. 5.), we need not dwell any longer on it here.

dupl. 14. The form פִּקֵּד, is that of a reduplicated noun (Art. 169.), which is often conjugated as a verb : as, סִתְרִיחֵר *travelling about as a merchant*, &c. of which examples will be given hereafter.

15. With respect to the other forms, viz. שִׁפְקָד, הִתְפִּקֵּד, מִפְקֵד, the first does not occur, and the rest have been given under the

different forms of the noun, and accounted for; we need not, therefore, add any thing further on them now.*

186. The forms, therefore, proper for the leading words of all the species of the conjugation now in use will be as follows :

SPECIES.	<u>Active</u> FORMS.	SPECIES.	<u>Passive</u>	GENERAL FORCE.
1. st	{ פָּקַד <u>active.</u> פָּקַד <u>id.</u> פָּקַד <u>neuter.</u>	{ 2. nd <i>Niphal</i>	{ נִפְקַד <u>objective or reciprocal.</u>	{ <u>Simple</u> , or translated, sense of the root.
3. rd	{ פָּקַד <u>active, causal, &c.</u> פִּוּקַד <u>id.</u>	{ 4. th <i>Puhal</i>	{ פָּקַד <u>objective.</u> פִּוּקַד <u>id.</u>	{ <u>Transitive</u> , when the root in Kal is <u>not so</u> . Sometimes <u>intensitive</u> , frequentative, or even <u>causal</u> . Names of substances often take this form when converted into verbs.
5. th	{ הִפְקִיד <u>active, causal, &c.</u>	{ 6. th <i>Hophal</i>	{ הִפְקַד <u>objective.</u> or הִפְקִיד	{ <u>Cansative. Transitive</u> . Also the form assumed by many substantives when used as verbs.

* In the cognate dialects of the Hebrew, viz. the Arabic, Ethiopic, Syriac, and Chaldaic, we have a considerable number of forms seldom found in the common Grammars. In Erpenius's Arabic Grammar, we have only *thirteen* forms of the trilateral, and four of the *quadrilateral*, verb. In M. de Sacy's Grammar, we have two more noticed in the *trilateral* verbs, four under the *quadrilaterals*, and a few others, which are said to belong to the trilaterals, but which have been augmented by a letter or two. Scheidius gives upwards of *forty forms* in his "Primæ Lineæ Institutionum Arabicarum." Lugd. Batav. 1779. And Mr. Lumsden, in his elaborate Volume on Arabic Grammar, has given a list of still greater extent, amounting to *fifty* (Gram., p. 162, &c.), from which it appears, that it has often been a matter of difficulty with the native Grammarians to determine, whether many of these should be referred to trilateral or quadrilateral roots. Some of them do not occur more than once; and this should suggest, that the language itself acknowledges no such conjugations generally; but, on the contrary, that nouns of these forms have occasionally been made to occupy the situation of verbs.

SPECIES.	FORMS.	SPECIES.	GENERAL FORCE.
<i>thaphel</i> 7 {	הִתְפַּקֵּד active, reciprocal, or &c. הִתְפַּוֵּד id.	8 { הִתְפַּקֵּד objective. or הִתְפַּקֵּד id. very rare.	{ Reciprocal. Passive. Re- flective occasionally.
<hr/>			
<i>q</i> Rare. {	9 פָּקַד neuter. 10 פָּקַדְתָּ or פָּקַדְתָּ neuter. 11 *תִּפְקֹד neuter. — 12 †מִפְקֹד neuter.		{ <u>Intensive.</u> <u>Frequentative, Intensive,</u> or the like. <u>Frequentative.</u> Habit, or custom, it occurs however but seldom; and, therefore, little can be said as to its general force.

2. But, for particulars, as to their several significations, see Artt. 183. 184. &c., with the references.

3. It must be borne in mind, that any change occurring in the forms of the nouns, with respect either to the vowels or consonants, will also occur when they are used as verbs: i. e. whenever any guttural letter occurs in the root, certain changes may take place on that account in the vowels: even the consonants אדרי, as well as the

* It is remarkable enough, that some cases occur in the Arabic, in which ת, ט, occurs, even when the verb has already been augmented by that letter: as, תתקטע *she*, or *it has cut*. The same excess occurs in the word תשאבת *she resembled*, in which the additional ת is implied in the (-) *teshdeed* over the ש.

† In Arabic we also have verbs augmented by מ, מ, as מרחב and משל, as in the phrases מרחבک الله ومسهلك “*May God make matters broad and easy for you.*” Lumsden’s Arab. Gram., pp. 147, 154, in which there can be no doubt these words are nouns.

2. letters ו and ל, may disappear in certain cases : of these we shall give examples hereafter, when we come to detail the forms of the conjugation at length ; we shall then point out the rules on which these changes, &c. are founded.

187. It should be premised, that there are in the Hebrew, as in other languages, three persons, each of the singular and plural number : that, in the verbs, there is no dual number ; and, that the second and third persons, both singular and plural, have forms peculiar to both genders. The first person is, under one form, common to both genders ; as in the pronouns (Art. 145. 2.).

2. These distinctions, however, do not arise out of the root itself, but out of the pronouns which are either prefixed or postfixed to it in an abbreviated form.

188. *Paradigm of the Preterite Tense of a Verb, conjugated with the Pronouns in the First Species, or KAL.*

First Form, בָּקַר *visiting*.*

		SINGULAR.	
Pers.	Masc.		Fem.
3	בָּקַר	the primitive-concrete noun.	בָּקְרָה
			{ the same in the fem. gen. (Art. 136. 4.).

* This, according to D. Kimkhi, is the form taken by certain nouns : as, חָכָם *wise* ; רָשָׁע *wicked* ; כָּבֵל *intelligent*, &c. The only difference being that the noun ends in *Kāmēts*, whereas the verb ends in *Páthakh*. But, he goes on to say, that the noun will end in *Kāmēts*, when at the end of a verse or accompanied by certain accents : as, בָּאֵשֶׁר אָמַר *as he had said*, Gen. xxi. 1. ; לֹא יָשָׁב *has not sat*, Ps. i. 1. There are also instances pointed out by him, in which *Kāmēts* is the terminating vowel, just as it is in the noun, when neither the position of the word, nor the accent, requires any change in the vowels : as, 1 Sam. vii. 17, שָׁם שָׁפַט אֶת־יִשְׂרָאֵל *there he judged Israel*. To which he adds a number of similar examples. Mikhlol. fol. ה, verso. et fol. ו, in which we have *Kāmēts* with the accent *Zākēf*.

44. Table of
v. Present

masc.

Preterite.

fem.

SINGULAR.

- | | | | | | |
|----|-------------|--------------------------------------|----|-------------|--------------------------|
| 3. | פָּקַד | prim. concrete noun
pronoun lost. | 3. | פָּקְדָה | the same fem. (Art. 136. |
| 2. | פָּקַדְתָּ | for פָּקַד אֶתָּה * | 2. | פָּקַדְתְּ | for פָּקַד אֶתָּה. (19 |
| 1. | פָּקַדְתִּי | unknown. | 1. | פָּקַדְתִּי | as before. |
| 1. | פָּקַדְתִּי | originally of פָּקַדְתִּי | | | |

PLURAL.

- | | | | | | |
|----|-------------|--|----|-------------|-----------------|
| 3. | פָּקְדוּ | for פָּקְדוּ הוּא or הִיא (Art. 139. 7.) | 3. | פָּקְדוּ | as before. |
| 2. | פָּקַדְתֶּם | — פָּקַדְתֶּם | 2. | פָּקַדְתֶּם | for פָּקַדְתֶּם |
| 1. | פָּקַדְנוּ | — פָּקַדְנוּ | 1. | פָּקַדְנוּ | as before. |

3rd forms 2. In the other forms, (viz. פָּקַד and פָּקַדְתָּ) in this tense, the final vowel is considered as mutable. The conjugation, therefore, will proceed thus:

†, (u) mutable

Second Form, פָּקַד willing.† (many verbs)

Pers.	SINGULAR.			PLURAL.	
	Masc.	Fem.		Masc.	Fem.
3.	פָּקַד	פָּקְדָה	×	3.	פָּקְדוּ
2.	פָּקַדְתָּ	פָּקַדְתְּ	×	2.	פָּקַדְתֶּם
1.	פָּקַדְתִּי	פָּקַדְתִּי	×	1.	פָּקַדְנוּ

* The pronouns of the second and first persons sing. and pl. have been abbreviated by Art. 73. The third sing. masc. and fem. is merely the noun. In the third pl. the ה is dropt also by Art. 73. The נ of the first pers. pl. is rejected by Art. 76; and the guttural ה is omitted, perhaps for the sake of euphony.

† Of this form are the following: פָּקַד fermenting, זָקֵן old, יָבֵשׁ dry, שָׂנֵא hating, שָׂמֵחַ rejoicing, מְלֵא filling, אָפֵס defective, אָשָׁם guilty, הִדָּל ceasing, הִקָּה hypocritical, חָסַר defective, חָצַב cutting wood, טָמֵא impure, נָבֵל withering, צָשָׁשׁ corroding, הָפֵךְ becoming dry, שָׁכַח forgetting, שָׁמָה desolating, שָׁפַל humbling; to which many more may be added.

Third Form, יָכַל *able*.* (יָכַל) — *mutable* (יָ, יֵ, יָ)

	mas.	SINGULAR.	fem.		mas.	PLURAL.	fem.
3.		יָכַל	יָכְלָה	}	3.	יָכְלוּ	יָכְלוּ
2.		יָכַלְתָּ	יָכַלְתְּ	}	2.	יָכַלְתֶּם	יָכַלְתֶּן
1.		יָכַלְתִּי	יָכַלְתִּי	}	1.	יָכַלְנוּ	יָכַלְנוּ

3. It may be observed, in general, that the conjugation of the preterite tense of every species, will be carried on just as in the instances here given; that is, by attaching the same abbreviations of the personal pronouns to the leading word of the species, whatever be its form or character; whether it include one or more of the guttural letters, or whether it be defective by the loss of one or more of the letters אהוי, ל, or נ: due regard being had to the rules laid down respecting these letters, as well as to those concerning the changes of the vowels. The conjugation, therefore, is but ONE, however varied the ground form or leading word may occasionally appear.

4. As the changes which take place in the vowels in the conjugation depend, in a great measure, on the situation of the accent, it may be proper here to advert to that subject.

5. It has been remarked, that in neither of the preceding leading words are the vowels immutable by usage. The nature of the syllabication, therefore, which very much depends on the situation of the accent, will regulate the vowels (Artt. 95. 96, &c.).

6. It will be seen by a reference to the paradigm, that the assyllabic adjuncts יָ, יֵ, (as well as the syllabic ones יָ, יֵ, and

* These, according to D. Kimkhi, (Mikhlol, fol. 17), are of the same form with גדול *great*, קטן *small*, רחוק *distant*, קרוב *near*. The words so found as verbs are, יָגַר *fearing*, קָטַן *little*, יָקַשׁ *snaring as a hunter*, יָכַל *able*, שָׁכַל *bereaved*, אָוַר *lighting*, for אָוַר, אָוַר *stealing*; some of which occur as nouns.

1. קָטַן take the tonic accent with them. The preceding vowels, therefore, of these words, will be shortened, as far as circumstances will allow (Art. 98, &c.). In the first case, the vowel immediately preceding is rejected, in order to make way for the exertion of the accent; and, as this restricts the word to its primitive quantity, there is no necessity that any further change should take place: we have, therefore, קָטַן and קָטַן , in these instances.
2. second case, we have the syllabic adjuncts קָטַן , and קָטַן , with the tonic accent. The preceding syllable must, therefore, contain an imperfect vowel, in order to comply with the laws of syllabication (Art. 33.). And as the first vowel is not *immutable*, it is rejected: the whole word still retaining its primitive quantity, i. e. consisting of two syllables, as in the former case, and no more. ∴ (:-: ^{of the pronoun & verb}
7. In all the other cases, the accent retains its original situation: and, as the noun seems here to be in apposition, (not in construction,) with the pronoun, the vowels remain unaltered throughout.
8. Hence in the second form, exemplified by קָטַן *willing*, the (·), when made imperfect, becomes (-) instead of (·), by what has been termed an oblique correspondence (Art. 96. 2.), as in קָטַן , קָטַן , which is retained likewise in every other case of increment, in which the accent remains on that syllable. In the remaining cases, when the verb receives the asyllabic augment, קָטַן , and קָטַן , it is rejected.
9. The first syllable is rejected, in קָטַן , קָטַן , for the reasons already given. The substitute of *Sheva* (-) is added, on account of the guttural letter, see Art. 105. 4.
10. In the third form, קָטַן , the vowels follow the paradigm of the first, and for the same reasons: except in the third person singular and plural, where the ו entirely disappears, & appears as (·) in קָטַן .
11. When, however, verbs receive the illative particle ו as

* This has generally been termed *Vau conversivum*. But, as I see no necessity whatever for supposing that it has any such *conversive power* as this name implies, I have rejected it: as it has an *illative power*, however, and even in Arabic has a manifest influence on the vowels, and sometimes on the consonants of the verbs, I have thought it more consistent to give it the title of *illative*. See Schnabel's Commentary on the Agrumia, p. 26, where this property is ascribed to both ו and ו . See p. 50, note. The use and force of this particle will be considered in the Syntax.

a prefix, the accent is removed to the first syllable of the verb, which will always be perfect, and the following one imperfect: as, וַיִּפְקֹדָתִי and *I will visit*; וְיִכְלֶתָּ and *thou wilt be able*. The last syllable will be subject to the same law, when the accent is removed on account of any affixed pronoun: as, יִכְלֶתָּתִי *I have prevailed (against) him*, Ps. xiii. 5.

12. The (-) *Tséré* of the second form, and of the third and seventh species, viz. פָּקַד, and הִתְפַּקֵּד, will undergo the same changes during the process of conjugation, as it does in חָפַץ in the paradigm.

13. The following examples present some anomalies, with which the Learner ought to be made acquainted.

Preterite

On the Third Person Singular Masculine.

3rd Person

14. In one instance the verb לָקַח drops its first radical letter: as, נָח *he took*, Ezek. xvii. 5; so, for נָדַד, by a similar omission, we have דָּד *he declined*, Judg. xix. 11. But see p. 34, note.

15. Whenever the third person singular of either gender is accompanied by a pause accent, the final vowel will be made perfect, and, in some instances changed: as, לֹא יָשָׁב *he has not stood*, Ps. i. 1; שָׁכַן *he dwelt*, Deut. xxxiii. 12 (Art. 123. 5.). The same often happens in the feminine, as also in the plural number, whenever the accent is drawn back: as, דִּבְקָהּ *it adheres to*, Job xxix. 10; גְּבֵרֵי *they were powerful*, 2 Sam. i. 23 (Art. 120.): all apparently belonging to the roots גָּבַר, שָׁכַן, or דִּבֵּן, respectively. These may, nevertheless, be of the form פָּקַד, although the other form most frequently occurs in the context. We have something similar to this in Gen. xliii. 14, פָּאֲשֹׁר שָׁכְלָתִי שָׁכְלָתִי *even as I am bereaved I am bereaved*, where the first verb is of the form שָׁכַל, and the last of שָׁכַל.

On the Third Person Singular Feminine.

16. Our measure is פָּקַדָּהּ in every case. In some few instances, however, we have the Chaldaic instead of the Hebrew feminine termination: as, חָזְלָהּ, instead of חָזְלָהּ Deut. xxxii. 36. So חָרָאָהּ, for חָרָאָהּ *she called*; עָשָׂהּ, for עָשָׂהּ *she made*; which seems to shew, that this termination is not a part of the pronoun,

but the distinctive form of the feminine gender, as stated above (Art. 188.). The same holds good in the Arabic dialect, where the feminine termination is also ה, which cannot be derived from the feminine pronoun. See also Art. 137. 2.

17. When the accent is removed from the ultimate to the penultimate syllable, the original vowels of the root will return: as, נָתַתָּה *she gave*, Judg. v. 25; שָׂמַחְתָּה *she was glad*, Est. viii. 15. So, נִשְׁתָּתָה *it hath failed*, Is. xli. 17, with an euphonic *Dāgēsh* in the ה (Art. 120.).

18. In Ezek. xxxi. 5, we have נִבְּחָהּ for נִבְּחָה, the Chaldaic for the Hebrew termination.

On the Third Person Plural, Common Gender.

19. We have a final ך sometimes added to this part of the verb, which is either intended to obviate a hiatus, or, (as in the augmented nouns,) to give some emphasis to the sentence: as, יָדְעוּ they knew, Deut. viii. 3; יָצְקוּ* for יָצְקוּ they poured out, Isa. xxvi. 16. See Art. 175. 17.

20. In some cases this plural form appears with the vowel (ֹ) and ה: as, שָׁפְכוּ they poured out, where the קָרִי, or marginal reading is שָׁפְכוּ, which is most likely the true one. According to the Masora, as cited by Buxtorf, there are fourteen such instances as these in the Biblical text, (Thes. Gram., p. 102.†) In a few cases the ה is not found: as, אָמְרוּ they said. Art. 72.

21. When the accent is, on any account, drawn back, the original vowels return: as, יָלְדוּ they have brought forth, Gen. xxxi. 43; צָדְלוּ they ceased, Judg. v. 7; נָזְלוּ they became debased, Isaiah lxiii. 19, lxiv. 2; יָכְלוּ they were able, Exod. viii. 14. In a few instances, a paragogic ך is added: as, הִתְלַכְּוּ Jos. x. 24 (Artt. 119. 175. 3.).

Person.

On the Second Person Masculine Singular.

22. Instead of the termination תָּ, we sometimes have תָּה, which is the more usual termination of the pronoun (Art. 145. 2.):

* The force of this letter will be considered in the Syntax.

† Ed. 1630.

as, **פָּנִדְתָּהּ** *thou hast dealt perfidiously*, Mal. ii. 14; **זָקְנָתָהּ** *thou art grown old*, Josh. xiii. 1, &c.

23. Whenever the root ends in **ת**, and also receives this pronominal affix, both these letters will coalesce by *Dāgēsh*: as, **פָּרַתָּהּ** *thou hast cut*, Deut. xx. 20, for **פָּרַתְתָּהּ**. When **י** is the last letter of the root, and this or any similar suffix is added, the **י** is dropped (Art. 76.), and for this a compensation is made by inserting *Dāgēsh forte* in the first letter of the affix; as, **נָתַתָּהּ**, for **נָתַתְתָּהּ** *thou gavest*, Gen. iii. 12. So, **נָתַתִּי**, for **נָתַתְתִּי** *I gave*; **נָתַתְּם**, for **נָתַתְתֶּם** *you gave*, &c.

On the Second Person Singular Feminine.

24. When the last radical letter happens to be **ח** or **ע**, (-) stands in the place of the first *Shēvā* (Art. 45.): as, **לָקַחְתָּ**, for **לָקַחְתְּ*** *thou didst receive*, 1 Kings xiv. 3; **שָׁמַעְתָּ** *thou didst hear*, Jer. iv. 19; **יָדַעְתָּ** *thou didst know*, Jer. l. 24. In roots ending in **י**, that letter will be dropped as before: **נָתַתָּהּ** *thou gavest*, Ezek. xvi. 33.

25. In many instances, particularly in the Books of *Jeremiah* and *Ezekiel*, this affix assumes the form **תִּי**, for **תָּה**, which is also a termination of the original pronoun (See Art. 145. 2. p. 161, note): as, **תִּקְרָאֲתִי** *thou wilt call*, for **תִּקְרָאֲתָהּ** Jer. iii. 4; **שָׁמַעְתִּי** *thou hast heard*, Ib. iv. 19; to which many others may be added.

On the Second Person Plural Masculine.

26. We have occasionally a *Khīrik* with the second radical letter, instead of (-): as, **יִרְשָׁתֶם**, for **יִרְשָׁתֶם** *ye shall possess*, Deut. iv. 1. In others (·): as, **שָׁאַלְתֶם** *ye asked*, 1 Sam. xii. 13; and, as before, **נָתַתֶם**, for **נָתַתֶּם** *ye gave*, Jer. xxxvii. 18 (Art. 76.).

On the Second Person Plural Feminine.

27. Instead of the termination **תֶּן**, we sometimes have **תֶּנָּה**,

* In some editions only.

which is also a termination peculiar to the pronoun of this person (Art. 145. 2.); **הַשְׁלִיכָנָה** *ye cast forth*, Amos iv. 3. This, however, is an example belonging to the *Hiphh'ul* species.

1st Person

On the First Person Singular, common gender.

28. A few verbs have *Khīrik* for their second vowel: as **יִלְדִּיתִי** * *I have begotten*, Ps. ii. 7, for **יִלְדִּיתִי**. So, **שָׁאַלְתִּי*** for **שָׁאַלְתִּי** *I asked*, 1 Sam. i. 20. Here also, as before, (Nos. 23. 24.) roots ending in ת, or ל, will reject those letters, and supply their place by *Dāgēsh*.

29. In the first person plural also, roots ending in ל will cause that letter to coalesce with the ל of the pronominal suffix: as, **נָתַנָּה** (for **נָתַנְנָה**) *we gave*, Lam. v. 7.

30. Upon the whole, then, these are rather apparent than real anomalies. It is consistent with the analogy of this language to make certain changes in the vowels, upon the occurrence of any of the guttural letters.] The concurrence of any two identical letters is also regularly expressed, by placing a *Dāgēsh* in one of them, and omitting the other, provided no vowel intervene (Art. 47.).

31. *Nún* נ likewise is regularly rejected, whenever it should receive a final *Shēvā* (Art. 76.). Other varieties in the vowels may be accounted for, by supposing different nouns derived from the same primitive, to have been originally taken as the leading word.

31. N.B. The remarks here made on the preterite tense of the

* But perhaps these vowels do not belong to the form **פָּקַד**, but **פָּקֵד**, or perhaps, **פָּקִיד**. **وَرَّثَ**, **وَرِثَ**, is certainly the root in Arabic to which **יִרְשָׁתָם** must be referred; and **יָלִיד** a son, may be the root of the second, and **שָׁאַל**, Arab. **سَأَلَ** a beggar, of the third. And hence, perhaps, it is that the same root is occasionally found with different vowels. In Arabic, also, we have **خَفِيَ** *hiding one's self*; **خَفِيَ** *concealing something*; **رَفَعَ** *he raised*; and **رَفَعَ** *he was elevated, ennobled*; **رَفَعَ** *he had a high voice, &c.*

De Sacy's Gram. Arab., vol. i. p. 119.

first species *Kal*, will apply, in a great measure, to ⁵those of all the rest. ~~that~~

On the Present Tense of the First Species *KAL*.

Present.

189. It has been remarked (Art. 182. 10.) that the leading word of this tense in *Kal* is always one or other of the Segolate nouns of the forms ^{if seg}פָּקַד, ^{3d form}פָּקֵד, or ^{3d form}פָּקֶד. There are, however, a few examples in which ^{3d form}פָּקֶד is the form taken, as we shall see presently. These nouns are generally abstract as to sense (Art. 152. 10.): if, then, a personal pronoun, or any abridged form of it, be affixed, we shall have a meaning something like the following: *He* (is) *a visiting*; *Thou* (art) *a coming*, &c., where the words *visiting* and *coming* are not used as participles but as abstract nouns, which must necessarily intimate a *present* tense. How this, as well as the preterite, tense, is used in composition, will be shewn when we come to the Syntax.

38. Past Tense) Paradigm of the Present Tense.

First Form I. פָּקַד.

SINGULAR.

Pers. Masc.	Etymon.	Fem.	Etymon.
3 פָּקַד	unknown. <i>He visits</i> הָיָה	תִּפְקֹד	unknown. <i>She visits.</i> אָתָּה
2 תִּפְקֹד	אתָּה <i>Thou visitest.</i> הָיָה	תִּפְקֹדִי	אתִּי פָּקֵד <i>Thou, fem.</i> אָתָּה
1 אֶפְקֹד	אֲנִי <i>I visit.</i> פָּקַד	אֶפְקֹד	as before. <i>I, fem.</i>

PLURAL.

Pers. Masc.	Etymon.	Fem.	Etymon.
3 פָּקְדוּ	הֵם or הֵנָּה <i>They visit.</i> פָּקַד	תִּפְקְדֵנָּה	הֵנָּה <i>They visit.</i> פָּקַד
2 תִּפְקְדוּ	Id. אתָּה <i>You visit.</i> פָּקַד	תִּפְקְדֵנָּה	אתִּי <i>You visit.</i> פָּקַד
1 נִפְקְדוּ	נִחְנוּ <i>We visit.</i> פָּקַד	נִפְקְדוּ	as before. <i>We visit.</i>

2. The form ^{to 2 form. sing} יִפְקֹדֵי may, perhaps, stand for אִתִּי פֹקֵד, with the י of אִתִּי transposed, as we say, *what man soever*, for *whatsoever man*, &c., in English.

3. Of יִפְקֹדֵי the same may be said which has been said of others (Art. 139. 7. note). As to the ה prefixed to the feminine, ^{2/} what has just been said of יִפְקֹדֵי must suffice. The נִי suffixed is probably a fragment of the pronoun הִנֵּה, as Jahn has observed (Gram., p. 177. Ed. 1809.). The derivations of the other forms are sufficiently obvious. See Comment on the Kafra, p. 117-

4. Paradigm of the Second Form פִּקֵּד.*

SINGULAR.

Pers.	Masc.	Fem.
3	יִשְׁכַּב He lies down.	תִּשְׁכַּב She lies down.
2	תִּשְׁכַּב Thou liest down.	תִּשְׁכַּבִּי Thou liest down.
1	אִשְׁכַּב I lie down.	אִשְׁכַּבִּי I lie down.

PLURAL.

3	יִשְׁכְּבוּ They lie down.	תִּשְׁכְּבֶנָּה They lie down.
2	תִּשְׁכְּבוּ You lie down.	תִּשְׁכְּבֶנָּה You lie down.
1	נִשְׁכַּב We lie down.	נִשְׁכַּבִּי We lie down.

5. Paradigm of the Third Form פִּקֵּד.

This form never occurs except in verbs which are subject to some defect, and then but seldom.

Example.

SINGULAR.

Pers.	Masc.	Fem.
3	יָתֵן for יִתֵּן He gives (Art. 76.)	תִּתֵּן She gives.
2	תִּתֵּן — תִּתְּנֶנָּה Thou givest.	תִּתְּנִי Thou givest.
1	אֶתֵּן — אֶתְּנֶנָּה I give.	אֶתְּנִי I give.

* So יִרְכַּב he rides; יִרְפָּד he spreads; יִרְבֵּץ he lies down; יִגְבֵּל he increases, &c. When the last letter is guttural, the final vowel is, for the most part, (-): as, יִשְׁמַע he hears; יִשְׁלַח he sends; יִגְבֶּה he rises, is exalted. This also will be the case when the middle letter is guttural, just as it is with the Segolate nouns (Art. 148. 7.).

PLURAL.			
Pers.	Masc.		Fem.
3	יִתְּנוּ	<i>They give.</i>	} wanting.
2	תִּתְּנוּ	<i>Ye give.</i>	
1	נִתְּנוּ	<i>We give.</i>	

6. It has been remarked (Art. 189.), that the form of פָּקַד is sometimes taken as the leading word of the present tense. The following are examples: viz. יִשְׁפּוּטוּ *they judge*, Exod. xviii. 26; תִּשְׁמְרוּ *it (fem.) preserves, or keeps*, Prov. xiv. 3; תַּעֲבֹרִי *pass thou over (fem.)*, Ruth ii. 8: אֶנְיָשָׁה (for אֶמְנָיָשָׁה Art. 72.) *I am mortally pained*, Ps. lxi. 21.

7. Of these forms, the first פָּקַד is the most generally used in *Kal*; and, for the most part, it has a transitive signification. פָּקַד occurs but seldom, and is mostly intransitive. פָּקַד is found in defective verbs only; as, אָמַר or אָמַר, יָאָמַר or יָאָמַר, יִגְלֶה, יִשָּׁב, &c.

8. In all cases in which the terminating vowel is perfect and regularly accompanied by an accent, upon the accent's being with-drawn (which always takes place when the verb is joined with any other word by *Makkáph*, &c.), such final vowel will be changed for its correspondent imperfect one (Art. 119. 3. &c.): as, אֶשְׁמְרֶנּוּ *I will keep for him*, Ps. lxxxix. 29; אֶתְמַשְׁכֵּנוּ *I will sustain him*, Is. xlii. 1, for אֶשְׁמַר and אֶתְמַשֵּׁ respectively.*

9. The same verb is sometimes found to occur in more than one of these forms; as, יִשְׁכַּח *he rests*, Gen. ii. 2; and תִּשְׁכַּח *it rests*, Neh. vi. 3; לֹא אֶחְפֹּץ *I am not willing*, Ezek. xviii. 32; and אֶחְפֹּץ

* It is a curious fact that the tense corresponding to this in the Arabic verbs, is subject to a variation of ending, similar to that of the nouns, i.e. its terminations will answer to those of the nominative or objective cases. This

tense they term مَضارع *like*, because it is said *to be like the noun*. In a few

instances, indeed, it has the ا of the accusative; as, لَنَسْفَعًا *we will surely draw*, &c. In others we have an additional ن, as in the nouns of excess (Art. 168):

as, يَنْصُرُنَا *he will surely assist*: but of this more in the Syntax.

he will approve, Ps. xxxvii. 23 ; יִטְרֶף he will tear, Ps. vii. 3 ; and יִטְרֶף Gen. xlix. 27. To which many others may be added. (See the Mikhlol of D. Kimkhi, fol. ב, verso.) This may be accounted for by supposing, that the Segolate noun corresponding to both these forms was once in use.

10. When however any paragogic letter is added, this distinctive vowel, be what it may, disappears (as it is the case with some of the Segolate nouns) : as, אֶשְׁמְרָה, not אֶשְׁמֶרָה I will keep, Ps. xxxix. 2 ; אֶשְׁכַּבָּה, not אֶשְׁכֶּבָּה I will lie down, Ps. iv. 9 ; אֶהַרְגָּה I will kill, not אֶהֲרֶגָה Gen. xxvii. 41. In the last case, the substitute of *Shěvâ* is resolved by Art. 106. 2.

11. In a few instances the letter ך is still retained, which was perhaps formerly a *mater lectionis* : i. e. was used instead of the vowel ך̄ *Khôlém* : as, אֶשְׁקֹמָה I rest, Isa. xviii. 4 ; אֶשְׁקֹלָה I neigh, Ezra. viii. 25. In which cases the ך̄, or marginal reading, generally gives the more usual form. This ך, however, is mostly omitted, and *Kāmets Khâtéf* then found to supply the place of the rejected *Khôlém* (see Art. 152. 3.) : as, אֶפְשָׁעָה I step, Isa. xxvii. 4 ; אֶשְׁמָעָה I hear, Dan. viii. 13 ; תִּשְׁחָדֵי thou bribe, Ezek. xvi. 33. In some copies, however, we have (:) *Shěvâ* only in most of these cases.

12. With the third person plural masculine we sometimes have an additional paragogic ך, supplied ; as, יִשְׁמָעוּן they will hear, Exod. iv. 9. Sometimes the preceding vowel is perfect : as, יִשְׁאַלִּין they will ask, Josh. iv. 6 ; יִקְבְּרוּן they will reap, Ruth ii. 9. (See Art. 175. 17.) Of this more will be said in the Syntax.

13. When the first radical letter happens to be a guttural, the substitute of *Shěvâ* will be resolved into its cognate imperfect vowel : as, יִאֲרִכּוּ they will extend (for יִאֲרִכּוּ, by analogy יִאֲרִכּוּ, see Art. 106. 2.).

14. In the feminine we have תִּשְׁכַּנָּה, for תִּשְׁכֶּנָּה, by Art. 175. 20, &c., Ezek. xvii. 23. The final ה is sometimes omitted by apocope, by Art. 73. 2., of which more will be said hereafter.

15. The abbreviated pronouns are regularly prefixed to the present tense, in every species, with *Shěvâ* (:) : as, יִפְקֹד ; but here, as two *Shěvâs* cannot concur at the commencement of a word, the first is changed to (·), (-), or (·-) as circumstances may require, (Art. 106., &c.) : as, יִפְקֹד, יִאֲרֹךְ, יִפְקֹד, &c. Where, however, no such necessity exists, *Shěvâ* remains, as it does with the particles ל, כ, ב, Art. 174. &c.) : as in יִפְקֹד, יִפְקֹד, יִפְקֹד, &c.

16. The principles, therefore, by which the vowels both of the verbs and nouns are regulated, are precisely the same. This is also true of the letters, as well as of the forms of words: for these, as we have already seen, are such as the nature of the several cases seems to require.

Of the Infinitives and Imperatives.

190. It is difficult to say which of these two ought to take the precedence, since both present the same form: but, as that which has been termed the imperative is sometimes found conjugated with one or other of the pronouns, the Infinitive has usually been placed first, as exhibiting the more simple form of the verb.

2. It is now generally allowed that the Infinitive (as it has been termed) is nothing more than a Verbal noun, having either an active, neuter, or passive, signification: as, פָּקֹד, (and in construction, פָּקֹדֶה a visiting, visitatio, or the like, the acceptance of which may be either active or passive, (see p. 89. note); and, שָׁכַב lying down, which is neuter.

3. Any of these words according to Schröder, when pronounced with some emphasis, will become imperative in signification: as, פָּקֹד or פָּקֹדֶה *inspicere*, i. e. "*inspice, vel inspice.*" So, continues he, "*Ab initio nullum discrimen habuit numeri et generis: e. g. שָׁמַעְתָּ audire! non tantum pro audi, sed et pro audite, Deut. i. 16; פָּקֹדֶה infestare! pro infestate, Num. xxv. 17, &c.*"

4. We may now come to the forms, and other particulars, connected with this species of words.

5. The forms of the Infinitives are various, and may be either primitive or augmented, according to the sense intended by the writer. We shall, at present, notice only the primitive forms, reserving the others till we come to treat on the augmented species of the conjugation.

Forms of the Infinitive or Verbal Noun, belonging to the First Species of the Conjugation KAL.

6. ⁹פָּקֹד, constr. ³פָּקֹד* is the most frequent; ¹⁰פָּקֹד, ⁴פָּקֹד, ¹פָּקֹד, and ⁵פָּקֹד are more rare. These forms are peculiar to the masculine gender. The following are feminine; ⁷פָּקְדָה, ⁸פָּקְדָה, ⁶פָּקְדָה, ²פָּקְדָה, ¹¹פָּקְדָה, ¹²פָּקְדָה, ¹³פָּקְדָה, ¹⁴פָּקְדָה or ¹⁵פָּקְדָה, &c. These all, (excepting the first three,) masc. and fem., are of the forms of the Segolate nouns (Artt. 148. 149, &c.); and, as these nouns are generally abstracts (Art. 152. 10.), they are well suited for the functions which they here perform.

7. These, when in conjunction with any of the particles ¹⁶בְּנֶלֶם, will afford a sense similar to that of the Gerunds in Latin: as, ¹⁷בְּנֶלֶם in visiting; ¹⁸לְפָקֹד for visiting; ¹⁹בְּנֶלֶם according to the visiting; ²⁰מִפָּקֹד from, or by, the visiting. In which cases, the form proper for construction is necessarily taken, on account of the following context.

8. In like manner with the pronouns, ²¹פָּקְדִי my visiting; ²²פָּקְדֶיךָ thy visiting, &c. in which ²³פָּקֹד is preferred.† We have, however, ²⁴אֲכַלְכֶם your eating, ²⁵אֲמַרְכֶם your saying, &c., of the form ²⁶פָּקֹד, as well as the other forms.

9. When the terminating vowel (י of ²⁷פָּקֹד) happens to lose the

* Of this form in the nouns is ²⁸גָּדוֹל, constr. ²⁹גָּדוֹל, ³⁰רָחוֹק, ³¹קָרוֹב, which imply habit, custom, &c., and occasionally have an abstract signification.

† The nouns equivalent to these in Arabic are subject to the same laws; and they are occasionally found in the plural number, which never occurs in Hebrew. In the last instance, (No. 8.) Grammarians have thought, that a transposition of the o has taken place, supposing ³²פָּקֹד to have been the original form. But, as ³³פָּקְדָה is regularly the feminine form of ³⁴פָּקֹד, I do not see why ³⁵פָּקְדִי may not be derived from the same form, particularly as these forms are in use.

accent, it becomes imperfect, as in the nouns: as, מֶלֶךְ-מְלִיכָה *a king's reigning*, Gen. xxxvi. 31. In one instance we have an additional ם inserted: as, לְדַרוֹשׁ הַדָּבָר *for investigating the matter*, Ezra x. 16.

10. Buxtorf* thinks, that, in the phrases לְמַשְׁחָה *for anointing*, Exod. xxix. 29; לְגִבְהָה *for elevating*, Zeph. iii. 11; לְחִמְלָה *for using patience*, Ezek. xvi. 5, the *o* has been transposed, on account of the additional paragogic ה. But the truth of this is doubtful: First, because ה is here not paragogic but feminine, as the situation of the accent is sufficient to shew. In the next place, it is not necessary to suppose that the *o* is transposed, for reasons just given (No. 8, note); and hence we have, in the very next example adduced by him, לְרַחֲקָה *for removing far away*, Ezek. viii. 6, where the *o* is not transposed, but remains in its original situation.

11. Again, the other examples which he gives, viz. בְּשִׁמְעָתוֹ, בְּקִרְבָּתָם shew, beyond all doubt, that the ה above mentioned is of the feminine gender, but not paragogic. Other examples are, שְׂחָטָה *slaying*, Hos. v. 2; שָׁאַלָה *asking*, Isa. vii. 11; יִרְאַה *fearing*, Deut. iv. 10. These, however, Buxtorf confesses after all, are feminine forms of the Infinitive, which the Jewish Grammarians term Verbal Nouns.

12. It will be difficult, perhaps, and certainly unnecessary, to lay down rules for the use of the other forms. The Student may note them down as they occur. We shall merely remark, that cases will happen here, as in the Arabic, in which it will be extremely difficult to say, whether a noun is to be referred to this class, or to that of the participles: and further, that in some the very same word will occasionally be found in situations suitable to both.

On the Imperative belonging to the First Species.

191. This is usually of the form פֹּקֵד or פֹּקֵד *visit*, for the second person singular masculine; פֹּקְדִי *visit*, for the same feminine; פֹּקְדִי, masc. and פֹּקְדָנָה or פֹּקְדָנָה *visit*, fem. for the same person plural. In which will be perceived some

of the fragments of the pronouns as already mentioned (Art. 188.).

2. It has already been remarked, that the form פָּקֹד is sometimes used for both numbers and ^{both} genders (Art. 190. 3.).

3. As the Imperative is generally formed on the same word with the Infinitive, it will occasionally be found with the feminine termination הַ, as also with the same vowels: as, שָׁמְרָה keep,* Ps. xxv. 20; זָכְרָה remember, 2 Chron. vi. 42. Khôlém remains unchanged in וְעָמָה vilify, curse, Num. xxiii. 7. Judg. xix. 5, we have סָעַד support (from the form סָעַד), and v. 8, סָעַד with Makkáph (from סָעַד): and, 1 Kings xiii. 7, סָעַדָּה (from סָעַד) with the paragogic letter הַ, whence it should seem, that each of these forms of the verbal noun was once in use.

4. שָׁכַב lie down, of the form פָּקֹד, will, upon receiving the feminine termination, lose (-), and then change the first (:) into Khîrîk: as, שָׁכְבָה. Upon the same principle, the o of פָּקֹד is generally rejected: as in פָּקְדִי, פָּקְדִי, &c., as above (Art. 189. 10.). In נָצַר keep, Ps. cxli. 3, we have either an euphonic or an intensive Dāgēsh.

5. Of the form פָּקֹד, פָּקְדִי destroy ye, Jer. ii. 12; מָשַׁכְי draw ye, Ezek. xxxii. 20; שָׁדְדִי lay ye waste, Jer. xlix. 28, are instances. So מָלְכִי reign thou, fem., Judg. ix. 10; צָעַקְי cry thou, Jer. xxii. 20; (the medial ה has been added on account of the accent's being drawn back, Art 120. 7.); so הָרַבִּי make thou dry, Is. xliv. 27.

6. When a guttural is the first letter of the root, (·) is taken instead of Khîrîk (·), whenever any asyllabic augment is affixed to the word: as, הָשַׁפִּי make thou bare, fem., Isa. xlvii. 2; אָחַז take thou, fem., Ruth iii. 15.

7. הָקִסְמִי divine thou, 1 Sam. xxviii. 8, takes a substitute of Shēvâ with the second radical letter, upon the principle of assimilation, noticed Art. 108, for הָקִסְמִי. This is sometimes found to take place in the present tense also.

* See Ps. cxli. 3, where this word is used as a noun; unless, indeed, we construe the former word שִׁמְרָה with it: thus, שִׁמְרָה שְׁמִרָה place, keep, i. e. keep constantly. But much reliance cannot be placed upon the accents.

8. The feminine plural will occasionally suffer apocope; as, ה פני
 שָׁמְעוּ Gen. iv. 23, for שָׁמְעוּהָ *hear ye*, which will also happen
 occasionally in the present tense, as will be seen hereafter.

On the Participles.

192. We now come to that species of words which have been termed Participles, and have accordingly been classed with the verbs as such, contrary perhaps to every principle of Hebrew Grammar. The fact is, these are nothing more than attributives of one form or other, into the etymology of which nothing, having the least possible connection with tense, has ever entered. Nor is the force usually ascribed to these words, exclusively applicable to nouns of their forms: חָכֵם *wise*, רָחוֹק *distant*, גֹּדֵל *growing*, being just as much participles as פּוֹקֵד, masc., פּוֹקֵדָה and פּוֹקֵדֶת fem. *visiting*, or בָּקֵיד, masc., בָּקִידָה fem. *visited*, can possibly be; to which a very large number of other forms may be added. The truth appears to be, that all these nouns, together with those conjugated as verbs (which, indeed, is occasionally the case with some of these), are to be regulated in tense by other considerations, as will be shewn hereafter.

2. It is curious enough to remark, that Simonis has, in his *Arcanum Formarum*, assigned a whole section to words of the form usually ascribed to the first participle, in which they occur as *agents*, without the least reference whatever to tense. Yet, in one of his notes he says,* “ Exinde vero non sequitur, omnia *Participia* mera esse Nomina, quod contendit PAGNINUS in *Institut. Hebr.*, p. 229. Simonis
 If by this he means, that these words may occasionally be construed as participles, perhaps no one will object; but, if he contends, that they are not mere attributives, I believe he will contend for a position which will not admit of proof. Pagninus

LECTURE XI.

193. Having dwelt thus much on the first species of the Hebrew Conjugation, which is indeed the model, and contains the principles upon which all the rest are formed, we may now proceed to give the others, with such notes as shall seem necessary.

Paradigm of the Second Species, or Objective Form of the First, usually termed NIPHAAL. נִפְעַל.

phul.
h. 258.

PRETERITE TENSE.

SINGULAR NUMBER.

Pers.	Masc.		Fem.	
3	נִפְקַד	He became visited.	נִפְקְדָה	She became visited.
2	נִפְקַדְתָּ	Thou becomest visited.	נִפְקַדְתְּ	Thou becomest visited.
1	נִפְקַדְתִּי	I became visited.	נִפְקַדְתִּי	I became visited.

PLURAL NUMBER.

3	נִפְקְדוּ	They became visited.	נִפְקְדוּ	They became visited.
2	נִפְקַדְתֶּם	Ye became visited.	נִפְקַדְתֶּן	Ye became visited.
1	נִפְקַדְנוּ	We became visited.	נִפְקַדְנוּ	We became visited.

PRESENT TENSE.

SINGULAR NUMBER.

3	יִפְקַד	He becomes visited.	תִּפְקַד	She becomes visited.
2	תִּפְקַד	Thou becomest visited.	תִּפְקְדִי	Thou becomest visited.
1	אִפְקַד	I become visited.	אִפְקְדִי	I become visited.

PLURAL NUMBER.

3	יִפְקְדוּ	They become visited.	תִּפְקְדוּ	They become visited.
2	תִּפְקְדוּ	Ye become visited.	תִּפְקְדֶנָּה	Ye become visited.
1	נִפְקְדוּ	We become visited.	נִפְקְדוּ	We become visited.

IMPERATIVE.

SINGULAR.

	Masc.		Fem.
2	הִפְקֹדְךָ <i>Be thou visited.</i>		הִפְקֹדִי <i>Be thou visited.</i>

PLURAL.

2	הִפְקֹדוּ	Be ye visited.	הִפְקֹדְנָה	Be ye visited.
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Forms of the INFINITIVE, or Abstract Verbal Noun.

הִפְקֹד, נִפְקֹד, נִפְקָד, הִפְקֹדָה, and הִפְקֹדָה being visited, &c.

9th Constr.

A.

1st & 2nd.

3.

4.

5.

Infinitive
3 forms of

PARTICIPLES (*usually*), rather VERBAL CONCRETE NOUNS.

SINGULAR.

נִפְקָד and נִפְקֹדָה Visited, &c.
or נִפְקֹד

PLURAL.

נִפְקָדִים Ib.

2. We have here given the Infinitives, Participles, &c. as usually found in the Paradigm, as we shall in all the other Species; not because we believe this arrangement to be the best, but because we would depart as little as may be from the usual methods; and, because we may in this way familiarize the mind of the Learner with the several forms of these nouns.

3. The sense afforded by this species is mostly *objective*; sometimes, however, it is *subjective*: as, נִלָּחַם he fought; נִשְׁפָּע he swore; נִשְׁעָן he reclined; נִשְׁפָּט he contended; where co-operation seems rather to be implied: at others it is *reflective*: as, נִשְׁמַר watching one's self; נִשְׁאַל asking for self; and at others, its force may be expressed in English, by using, *may, can, must, ought*, or the like. See Gen. vi. 21; xvi. 10; xx. 9. All of which may be very well comprehended in the compound form of this word, when regulated by the circumstances mentioned in the context. See Art. 157. 18. 20.

? neut

On the Preterite Tense.

4. When the primitive word happens to begin with a guttural letter, the vowel accompanying נ may be either (·) or (-), but not (·): as, נִחְשָׁב *accounted*, Num. xviii. 27; נֶאֱמַר *said*, Dan. viii. 26; נִהְפָּאוּ *overturned*, Esth. ix. 1; נִחְתָּמוּ *sealed*, Ib. viii. 8; נִצְהָרוּ *placated*, 1 Chron. v. 20; where we have the form פִּקְוֹד or פָּקוֹד, instead of פִּקְדָּ. So נִפְּוֹל and נִפְּוֹלוּ *circumcised*, Gen. xvii. 27, for נִנְּמֹל (Art. 76.). In one instance נ seems to have been affixed to one of the augmented forms נִפְּפָר *it shall expiate*, Deut. xxi. 8, for נִתְּפָר, in full נִהֲתִפְּפָר (Art. 83. 1.), grounded on the form הִתְּפָקֵד.

5. In נִאֲשָׁאָר *left*, Ezek. ix. 8, the additional word forming this species (see Art. 157. 18.) seems here to be given more at length than usual. Buxtorf thinks that we have here a form compounded of both tenses, than which nothing can be more unlikely.* For הִתְּפָקֵד in נִפְּקָדָה we sometimes have the Chaldee ת, as in *Kal* (Art. 188. 16.); as, נִשְׁכַּחַת *forgotten*, Is. xxiii. 15.

6. נִגְּאָלוּ *they were polluted*, Lam. iv. 14, on the form פִּוְקֹד, probably from גִּוְאֵל *an avenger*. Of the same form is נִאֲחָזוּ *they shall be possessed of*, Num. xxxii. 30. In the word נִאֲדָרִי Exod. xv. 6, we have perhaps an abbreviated form for הִיאֲדָרָה הִיא *it is become glorious*, the preceding word, יִמִּי, being regularly of the feminine gender. This, therefore, need not be considered as anomalous, in any other point of view.

On the Present Tense, Imperative, &c.

7. The leading form mostly taken for this tense is פָּקֹד, and sometimes the feminine form פִּקְדָּה; פִּקְדָּ and פָּקֹד are also found, as in *Kal*: but, פִּקְדָּ is used only with the Infinitive or verbal noun, examples of each of which will presently be given.

8. The נ of the first person singular is sometimes regularly prefixed with (·); as, אֶדְרָשׁ *I am enquired of*, Ezek. xiv. 3; אֶשָּׁבַע *I swear*, Gen. xxi. 24. Also with the feminine form; as, אֶמְלָטָה *I escape*, Ib. xix. 20; אֶפְכְּדָה *I am honoured*, Exod. xiv. 17; and

* Thes. Gram., lib. i. c. xiv. ad. particip. *Niphál*.

חֲפָצָה Hag. i. 8, where the ח seems to have been lost, as in other instances (Art. 72, &c.), in most of which, however, it is restored in the marginal reading.

9. For חֲפָצָה, we have חֲשָׁבָה *thou wilt* be broken*, Ezek. xxxii. 28. So חֲשָׁבָה *he was infirm*, 2 Sam. xii. 15; חֲשָׁבָה *he was refreshed*, Exod. xxxi. 17; חֲשָׁבָה *he was weaned*, Gen. xxi. 8; חֲשָׁבָה *it was said*, Josh. ii. 2. So also, חֲשָׁבָה *they shall be commemorated*, Isa. lxv. 17; חֲשָׁבָה *they shall be eaten up*, Jer. xxiv. 2, to which many more may be added.

10. To the plural חֲשָׁבָה a paragogic ח is often added as in *Kal*: as, חֲשָׁבָה *they shall be cut off*, Ps. xxxvii. 9, &c.

11. We have in the Imperative, חֲשָׁבָה *assemble yourselves*, Joel iv. 11, for חֲשָׁבָה, which seems to be grounded on the form חֲשָׁבָה or חֲשָׁבָה, if it is not the preterite used as an imperative.

12. Whenever here, as in other instances, the first letter of the root is such as to be incapable of receiving *Dāgēsh forte*, the preceding vowel is necessarily made perfect, as in חֲשָׁבָה &c. above given (No. 9.).

13. In the Infinitive we have חֲשָׁבָה *eating*, Levit. vii. 18; חֲשָׁבָה *giving*, Jer. xxxii. 4. And with ח for the first letter, חֲשָׁבָה *fighting together*, Judg. xi. 25; חֲשָׁבָה *requesting*, 1 Sam. xx. 28; חֲשָׁבָה *desiring*, Gen. xxxi. 30; חֲשָׁבָה *sending*, Esth. iii. 13; חֲשָׁבָה, for חֲשָׁבָה *striking*, Judg. xx. 39, grounded on the form חֲשָׁבָה or חֲשָׁבָה. To these may be referred חֲשָׁבָה (by Art. 76.), for חֲשָׁבָה or חֲשָׁבָה *propelling*, Ps. lxviii. 3. We also have חֲשָׁבָה *enquiring*, Ezek. xiv. 3, of the same form, with ח instead of ח prefixed, the letter usually taken by the Chaldees and Syrians.

14. The *Dāgēsh forte*, found in the first radical letter in these verbs, is merely compensative for the characteristic ח which has been rejected according to rule (Art. 76.).

15. The noun given here as a participle, has, in a few instances, (·) instead of (·): as, חֲשָׁבָה, (for חֲשָׁבָה, form חֲשָׁבָה Art. 87. 1.) *taken in a net*, Ps. ix. 17. Alting† is of opinion, that the plurals חֲשָׁבָה *persons prophesying*, 1 Sam. xix. 20, Jer. xiv. 15, Ezek.

* Reasons for translating this present tense by a future will be given in the Syntax.

† Sect. vii. §. 119. de verbo perfecto.

xiii. 16 ; נִהַבְּאִים *hidden*, Josh. x. 17 ; נִמְאָאִים *polluted*, Ezek. xx. 30, 31 ; נִמְצָאִים *found*, Esth. i. 5, iv. 16, 1 Sam. xiii. 15, and some others, are formed on the measure נִפְקֹד. But this is by no means necessary. The (ַ) of the singular is, it is true, mostly found with the second radical : as, נִפְאִים, but then, this vowel is not *immutable*, and may become (:) for the mere sake of euphony, which is perhaps the case in all these instances.

194. *Paradigm of the Conjugation of a Verb of the Third Species, PIHHEL.*

PRETERITE TENSE.

	SINGULAR.		PLURAL.	
	Masc.	Fem.	Masc.	Fem.
3	פִּקֵּד	פִּקְדָה	פִּקְדוּ	פִּקְדוּ
2	פִּקְדַּתְ	פִּקְדַּתְ	פִּקְדָתֶם	פִּקְדָתֶי
1	פִּקְדַּתִּי	פִּקְדַּתִּי	פִּקְדָנוּ	פִּקְדָנוּ

PRESENT TENSE.

	SINGULAR.		PLURAL.	
	Masc.	Fem.	Masc.	Fem.
3	יִפְקֹד	תִּפְקֹד	יִפְקְדוּ	תִּפְקְדְנָה
2	תִּפְקְדְ	תִּפְקְדִי	תִּפְקְדוּ	תִּפְקְדְנָה
1	אֶפְקֹד	אֶפְקְדִי	נִפְקְדוּ	נִפְקְדְנָה

IMPERATIVE.

	SINGULAR.		PLURAL.	
	Masc.	Fem.	Masc.	Fem.
2	פִּקְדְ	פִּקְדִי	פִּקְדוּ	פִּקְדְנָה

INFINITIVE, or VERBAL NOUN.

Masc. Form.	Fem. Forms.
פִּקְדָ	פִּקְדוּת, פִּקְדַת, פִּקְדָה

PARTICIPLES, or CONCRETE VERBAL NOUNS.

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
מִפְקֹד	מִפְקְדָה	מִפְקְדִים	מִפְקְדוֹת
	or מִפְקְדַת		

Objective Voice of the same, which is termed the Fourth Species, or PŪHAL.

PRETERITE TENSE.

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
3 פָּקַד	פָּקְדָה	פָּקְדוּ	פָּקְדוּ
2 פָּקַדְתָּ	פָּקַדְתְּ	פָּקַדְתֶּם	פָּקַדְתֶּן
1 פָּקַדְתִּי	פָּקַדְתִּי	פָּקַדְנוּ	פָּקַדְנוּ

PRESENT TENSE.

SINGULAR.		PLURAL.	
3 יִפְקַד	תִּפְקַד	יִפְקְדוּ	תִּפְקְדוּ
2 תִּפְקַד	תִּפְקְרִי	תִּפְקְדוּ	תִּפְקְדוּ
1 אִפְקַד	אִפְקַד	נִפְקַד	נִפְקַד

IMPERATIVE.

SINGULAR.		PLURAL.	
2 פֹּקֵד	פֹּקְדִי	פֹּקְדוּ	פֹּקְדוּ

INFINITIVE, or VERBAL NOUN.

פָּקַד

PARTICIPLES, or CONCRETE VERBAL NOUNS.

SINGULAR.		PLURAL.	
מִפְקֵד	מִפְקְדָה	מִפְקְדִים	מִפְקְדוֹת
	or מִפְקְדַת		

On the Persons &c. of the Third Species PĪHEL.

2. Whenever the last radical letter happens to be one of the gutturals, or ק, () Páthakh will be the terminating vowel; פָּקַד will, therefore, be the measure in such cases: as, שָׁבַר he broke, Ps. cvii. 16; בָּלַע he swallowed, Is. xxv. 8; שָׁלַח he sent, Exod.

4th
Pukh
v. p. 262

3rd
Pihel
3rd 1-2.
Pukh

ix. 7, &c. &c. Also when followed by *Makkáph*; as, לְמִדְּעָת *he taught knowledge*, Eccl. xii. 9.

3. In a few instances (◌◌) is the terminating vowel: as, דִּבֵּר *he said*; כָּבַשׁ *he washed*; כִּפֵּר *he expiated*.

4. When any letter incapable of receiving *Dāgēsh* is the medial letter of the root, a compensation is made by changing the preceding imperfect vowel to its corresponding perfect one: as, מָאֵן *he refused*, for מֵאֵן. So בֵּרַךְ *he blessed*; and, in the participle מְבָרֵךְ *blessing*; מְתַאֲבֵר *detesting*, &c.; בִּאֵר *he explained*; אֶחָרִי *he delayed* (Art. 109.). In a few instances (◌◌) *Khīrik* remains without any apparent compensation: as, בָּעֵר *he destroyed*, 1 Kings xxii. 47; נָאָץ *he vexed*, Ps. x. 3; לָהֵט *he inflamed*, Mal. iii. 19; נָחַם *he consoled*, Is. xlix. 13; אֶחָרִי *they delayed*, Judg. v. 28, where א occurs with *Sēgól*. So, in the Participles; מִפְּחָד *fearing*, Prov. xxviii. 14; מְנַהֵל *leading*, Is. li. 18, &c. In all which cases *Dāgēsh* is said to be implied (Art. 109.).

5. When the accent is drawn back in the feminine (פְּקָדָה) the characteristic vowel (◌◌) returns: as, לִחְכָּה *it licked*, 1 Kings xviii. 38; לִקְטָה *she gleaned*, Ruth ii. 18, &c. (Art. 119. 11.).

6. In some instances *Dāgēsh forte* is omitted when the letter is capable of receiving it: as, שְׁלָחָה *she sent*, Ezek. xvii. 7; שְׁלָחוּ *they sent*, Ps. lxxiv. 7. So, חֲלָלוּ *passim*, for הֲלָלוּ *praise ye*. See Art. 113.

7. We have in the participle מְלַמֵּנִי *our teacher*, Job xxxv. 11, for מְאֻלָּמֵנִי, by Art. 73. And, Jer. xv. 10, מְהַלְלֵנִי *cursing me*, but in the margin, מְהַלְלֵנִי, which is probably the true reading, giving the participle or concrete verbal noun, written like a verb, with the fragment of the first personal pronoun. See p. 186, note.

8. In the participle of the feminine gender, (◌◌) occasionally remains: as, מְשַׁבֵּלָה *causing abortion*, Exod. xxiii. 26; we also have מְשַׁבֵּרָה *inebriating*, Jer. li. 7; and without *Dāgēsh*, מְנַאֲפָה (for מְנַאֲפָת) *committing adultery*, Prov. xxx. 20; and by contraction, מְשַׁרָּת (for מְשַׁרְרָת) *ministering*, 1 Kings i. 15 (Art. 77.).

9. For the particular force of this species, see Art. 154. 7—9.

On the Objective Voice, or *Fourth Species*, PŪHAL.

10. We sometimes have (◌◌) *Khātūph* in this species instead of (◌◌), e. g. פָּרַת *it was cut*, Ezek. xvi. 4; where it should be

observed, that **ר** receives *Dāgēsh*, contrary to the usual practice: **שָׁדָדָה** *it is destroyed*, Nah. iii. 7. So also the participial noun **מֵאֲדָם** *made red*, Ib. ii. 4; and, in the plural number, **מֵאֲדָמִים**,* Exod. xxv. 5.

11. In many instances, the *Dāgēsh* is implied (Art. 109.); as, **רָחַץ** *washed*, Prov. xxx. 12; **רַחֲמָה** *object of mercy*, fem., Hos. i. 6. The *Kāmēts* found here in the penultima is on account of the pause-accent (Art. 120. 4.). So, **נִחַמָּה** *consoled*, Is. liv. 11.

12. When *Dāgēsh* is neither written nor implied, the preceding vowel is necessarily made perfect; as, **הָרַג** *slain*, Is. xxvii. 7; **טָרַף** *torn*, Gen. xlv. 28; **פָּרַשׁ** *declared, revealed*, Num. xv. 34; **סָעָרָה** *agitated*, (as with a whirlwind,) Is. liv. 11. In all which cases the correspondence of the vowels is oblique (Art. 96. 2.).

13. In some instances the correspondence is direct; as, **יֻלְדָּה** *born*, Judg. xiii. 8; **יִקָּחִים** *taken in a net*, Ecces. ix. 12: **מוֹצֵדָה** *out of joint*, Prov. xxv. 19. In the first two examples *Dāgēsh* is perhaps euphonic; in the last, *Kāmēts* is put for *Sēgól* on account of the pause (Art. 120. 4.). In Jer. xxii. 23, we have this participial noun, with several others, so combined with the feminine pronoun of the second person singular, as to have given considerable uneasiness to the Grammarians: the passage is,—

יִשְׁבְּתִי בְלִבְכוֹן מֵאֲנִי בְּאֲרָזִים מִחֲנִיחִתִּי בְּבֵאלֵה חֲבָלִים

Thou (who) dwellest in the Libanus—art nestled in the cedars—how shalt thou be consoled when pains come upon thee?

Here **יִשְׁבְּתִי** is put for **יִשָּׁב אֵתִי**, **מֵאֲנִי** for **מֵאֲנִי אֵתִי**, and **מִחֲנִיחִתִּי** for **מִחֲנִיחִתִּי אֵתִי**. | In all which cases, we have nothing more than the feminine form of the pronoun in conjunction with a participial, (or verbal concrete,) noun. In the example **מֵאֲנִי**, Rabbi Jona was of opinion, according to Buxtorf, that some of the vowels only had been retrenched; by which he probably meant, that the pronoun was added, some abbreviation being first made (See p. 176, note.)

14. In a few instances we have a substitute of *Shēvā*, where

* In some editions, and as cited by Buxtorf, this word is written **מֵאֲדָם** and **מֵאֲדָמִים**, with *Kāmēts Khātēf* under **א**, which is contrary to the first principles of Hebrew syllabication. They are thus also cited by Kimkhi, in the *Mikhlol*, from which Buxtorf probably took his examples.

analogy requires the *Shěvâ*, which seems to have been introduced merely for the sake of euphony: as, לָקַחְתָּ taken, Gen. ii. 23; תִּבְקָשִׁי thou shalt be sought, Ezek. xxvi. 21 (Art. 106. 5.).

15. For the particular force of this Species, see Art. 154. 7—15. 16.

195. *Paradigm of the Conjugation of the Fifth and Sixth Species, i. e. in both the Subjective and Objective Voices, HIPHĤIL and HOPĤAL.*

PRETERITE TENSE.

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
3 הִפְקִיד	הִפְקִידָה	הִפְקִידוּ	הִפְקִידוּ
2 הִפְקִדְתָּ	הִפְקִדְתָּ	הִפְקִדְתֶּם	הִפְקִדְתֶּן
1 הִפְקִדְתִּי	הִפְקִדְתִּי	הִפְקִדְנוּ	הִפְקִדְנוּ

PRESENT TENSE.

SINGULAR.		PLURAL.	
3 יִפְקִיד	תִּפְקִיד	יִפְקִידוּ	תִּפְקִידְנָה
2 תִּפְקִיד	תִּפְקִידִי	תִּפְקִידוּ	תִּפְקִידְנָה
1 אִפְקִיד	אִפְקִיד	נִפְקִיד	נִפְקִיד

IMPERATIVE.

SINGULAR.		PLURAL.	
2 הִפְקֵד	הִפְקִידִי	הִפְקִידוּ	הִפְקִידְנָה

INFINITIVE, or ABSTRACT VERBAL NOUN.

Masc. Forms.	Fem. Forms.
הִפְקִיד or הִפְקֵד	הִפְקִידוֹת, הִפְקִידָה, הִפְקִידָה

PARTICIPIAL, or CONCRETE VERBAL NOUNS.

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
מִפְקִיד	מִפְקִידָה	מִפְקִידִים	מִפְקִידוֹת
	or מִפְקִידָה		

266.

Objective Voice, HOPHAL.

6th
Hophal

PRETERITE TENSE.

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
3 הִפְקֵד	הִפְקְדָה	הִפְקְדוּ	הִפְקְדוּ
2 הִפְקַדְתָּ	הִפְקַדְתְּ	הִפְקַדְתֶּם	הִפְקַדְתֶּן
1 הִפְקַדְתִּי	הִפְקַדְתִּי	הִפְקַדְנוּ	הִפְקַדְנוּ

PRESENT TENSE.

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
3 יִפְקֵד	תִּפְקֵד	יִפְקְדוּ	תִּפְקְדנה
2 תִּפְקַד	תִּפְקְדִי	תִּפְקְדוּ	תִּפְקְדנה
1 אִפְקַד	אִפְקְדִי	נִפְקְדוּ	נִפְקְדנה

IMPERATIVE.

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
2 הִפְקֵד	הִפְקְדִי	הִפְקְדוּ	הִפְקְדנה

1. q. 4. 1st alt. 4y.

INFINITIVE.

הִפְקֵד, הִפְקַד, or הִפְקֹד

PARTICIPIAL, or CONCRETE VERBAL NOUNS.

SINGULAR.		PLURAL.	
מִפְקֵד	מִפְקְדָה	מִפְקְדִים	מִפְקְדוֹת
	מִפְקַדָּת		

On the Active Voice.

Active

2. The characteristic ה of this species occurs also with (·), (·), or (·), but this happens only when a guttural letter follows: as, הֶאֱמִין *he believed*, Gen. xlv. 26; הֶעֱמִיד *he caused to stand*, Lev. xiv. 11; הֶאֱמַרְתָּ *thou hast professed*, Deut. xxvi. 17; הֶעֱבַרְתָּ *thou hast caused to pass over*, Josh. vii. 7. We also have הֶעֱבַרְתָּ Exod.

1st Infinitive
follows
1st alt. 4y.

xiii. 12, and הֶעֱבַרְתִּי Zech. iii. 4, &c. And with (:) under the guttural in הַחֲתִים it is obstructed, Lev. xv. 3.

3. In ^{one} instance we have (:) with the middle radical letter : as, הִשְׁאֵלְתִּיהוּ I have requested him, 1 Sam. i. 28. See the notes on *Kal* (Art. 188. 28.).

4. On the word הִחְדַּלְתִּי shall I leave? Judg. ix. 9, 11, 13, much has been written, but perhaps not very conclusively. Let us endeavour to analyze it. It will be seen by turning to the lexicons, that ^{1.} הִחְדַּל is the form of the Imperative in *Kal* : which, according to our system, will give ^{2.} הִחְדַּלְתִּי, for the primitive Segolate noun. Here, then, we have nothing more than a Segolate noun, conjugated with the pronoun, which in the first person will regularly be הִחְדַּלְתִּי, and, by rejecting the *Khōlēm* (as in the Segolates, Art. 152. 3.), and retaining the correspondent substitute of *Shēvā*, in order to preserve the form, we shall have הִחְדַּלְתִּי, which, with the interrogative ה prefixed (Art. 179.), we shall have הִחְדַּלְתִּי am I a leaving? i. e. shall I leave? According to this analysis, therefore, this word belongs not to the fifth, but to the first species, conjugated with the abstract, instead of the concrete, noun, which is unusual.

5. In another instance, viz. אִנְּאֵלְתִּי I have polluted, Is. lxiii. 3, we have the augmented verbal noun commencing with א instead of ה : i. e. the form usually taken in the Chaldee and Syriac (Art. 157. 2., 158.).

6. Again, we have in Amos iv. 3, הִשְׁלַכְתֶּנָּה, which is an unusual but more regular way of writing the second person plural feminine of the preterite tense : i. e. הִשְׁלַכְתֶּנָּה, usually הִשְׁלַכְתֶּנָּה (Art. 188. 27.), ye have cast. In Isaiah, chap. xix. 6, we have הִאֲזַנְיָהוּ they shall abhor, with two letters of augmentation, א and ה ; but here, אֲזַנִּי is perhaps the ground-form.

7. In the present tense we also have the form הִפְקֹד ; and in both, the characteristic ' is frequently omitted. With the paragogic ה, however, ' is always added : as, אֲשַׁלְּכֶה I will cast, Neh. xiii. 8. With (:) ; as, יֵאֱמֵן he may believe, Job xv. 31. And by a further contraction, יִבְטַח he will give confidence, 2 Kings xviii. 30, for יִבְטַח or יִבְטַח.

8. In some instances every trace of the characteristic ' is lost ; as, יָדְּפְקוּ they arrived at, 1 Sam. xxxi. 2 ; יָדְּרְכוּ they bend, tread, or direct, as a bow, Jer. ix. 2. Where the primitive form seems to have been taken instead of the usual one of the measure פְּקִיד.

9. אָסַף *I will collect*, 1 Sam. xv. 6, is put for אֶסְפֶּה (for אֶסְפִּיחַ Artt. 72., 87.1.), root יסַף or וסַף. | So, אֶבְדֶּה *I will ruin*, Jer. xlv. 8 (for אֶבְדֶּה Ib. for אֶבְדֶּה), root וּבַד, Arabic وَبَدَ, cognate with אָבַד.

10. ה is sometimes rejected together with the characteristic ה, to facilitate the pronunciation perhaps: as, אֶזְנֶה *I will hear*, Job xxxii. 11 (for אֶזְנֶה Art. 72.). | So, אֶסְפֶּם *I will destroy them*, Jer. viii. 13, for אֶסְפֶּם; יִהְיֶה *he shall pitch a tent*, for יִהְיֶה, Is. xiii. 20; יִוָּחַר *he tarries*, 2 Sam. xx. 5, is perhaps for the passive form יִוָּחַר, for יִוָּחַר (Art. 73.); and, as the quiescence of ה after *Kāmets Khātūf* is rather unusual in Hebrew, the ה may have been taken to avoid this. The final (◌) is probably euphonic, and taken on account of the guttural, as in other cases.

11. Some are of opinion, that אֶבְדֶּה 1 Sam. xv. 5, is put for אֶבְדֶּה by omitting the ה, as above, by Art. 73.

12. In the Imperative we may have a paragogic ה, which will then, as before (No. 7.), take the characteristic י: as, הִצְלִיחֵה *prosper thou*, Neh. i. 11.

13. Whenever the second or third radical letter is either a guttural or ר, the terminating vowel will be (◌): as, הִנְחֵה *cause to come down*, Joel iv. 11; הִרְחֵק *remove far away*, Job xiii. 21; הַיְשֵׁר *make straight*, Ps. v. 9.

14. In the Infinitive or abstract verbal noun, the characteristic ה has (◌) for the most part: as, הַכְרִית *cutting off*, Jer. xlv. 8; הַיְזָקִיר *commemorating*, 2 Sam. xviii. 18. When any one of the particles contained in the word בָּכַל is prefixed, this form is always adopted; when this is not the case, we may have הַפְקֵד, or הַפְקִיד: as, הַשָּׁמֵר *rising early*, Jer. vii. 13; הַעֲמִיד *setting up*, Neh. vii. 3; הַשְׁמִיד *destroying*, Amos ix. 8.

15. When either the second or third letter is a guttural, or ר, we then have (◌) for the final vowel, as before: as, הַמְצִיר *resisting*, 1 Sam. xv. 23; הַזְכִּירָם *your bringing to recollection*, Ezek. xxi. 29.

16. In many instances, we have the first vowel of the Infinitive the same with that of the Preterite tense: as, הַרְצִיעַ *giving rest*; הַרְצִיעַ *shaking*, Jer. l. 34; הַמְלִיט *liberating*; הַמְלִיט *saving*, Is. xxxi. 5.

17. לְאַרְבֵּי 1 Sam. ii. 33, is probably put for לְהַאֲרִיב (Art. 73.),

derived from the root ^עאָדָב; אָדָב he punished. Whence ^עתַּדְיִב correction, punishment. See Eichhorn's edition of the Lexicon of Simonis, sub voce אָדָב.

On the Objective Voice, HOPHAL.

18. This voice is grounded on nouns of the form of הַפְקֹד or הַפְקֹדָה (Art. 157. 10.). And here, as in the *Pūhāl*, the agent never appears; and hence, both are called by the Hebrew Grammarians, as are also those corresponding to them in Arabic by the Arabians, *Conjugations the agents of which are not named*.*

19. *Kibbúts* occasionally accompanies ה, instead of (ט) *Khātúph*; as, אֶשְׁכֵּב הַשָּׁמַיִם thrown down, Ezek. xxxii. 32; הַשָּׁמַיִם אֶשְׁכֵּב cast down, Dan. viii. 11.

20. When the first radical letter happens to be a guttural, (ט) occupies the place of *Shévá*: as, הִשְׁחָרַפְתָּהּ she is laid waste, Ezek. xxvi. 2, where the *Kāméts Khātúph* becomes a *perfect vowel*, and remains under the characteristic ה, by analogy (see Art. 55.).

21. The participial nouns frequently occur with (ו) instead of (ט) *Khātúph*: as, מִשְׁכָּב laid down, 2 Kings iv. 32. So in the feminine, מִשְׁלַכְתָּ cast down, 1 Kings xiii. 25. In one instance, the characteristic ה is retained, as is often the case in the Chaldee: as, מִהֲקַצְעוֹת (מִקַּצְעוֹת) made angular, Ezek. xlv. 22. But, when the first radical is a guttural, it will take (ט), as before: e.g. מִצְמַד set up, 1 Kings xxii. 35: מִמְחִזִּים contained, held, 2 Chron. ix. 18; מִחְרָבוֹ wasted, Ezek. xxix. 12. So יִחְרַם (who is) forbidden, Exod. xxii. 19. Here also *Kāméts Khātúph* is equivalent to י.

* Heb. בְּנִין שְׁלֹא נִזְכְּרָם שֵׁם פְּעֻלּוֹ, Arab. صِيغَةُ مَا لَمْ يَسْمَعْ فَاعِلُهُ

The reason of this seems to be, that, as the nominative is included in the verb, and, as in these passive conjugations, this nominative is not the agent, but the patient on which the influence of the verb is exerted, if any other word were added as a nominative, (which would then be in apposition with the pronoun so included,) it would not represent the agent, but the *patient*; and further, it is unusual in the Shemitic dialects to use a periphrasis; as, *Judah was killed by Simeon*; for then it would be shorter to say, *Simeon killed Judah*; the Grammarians, therefore, have laid down this apparent omission as a rule, although some instances are to be found to the contrary.

22. The characteristic ה of this and the last species is generally rejected, when preceded by any preformative taking an initial, |
Shěvá: as, יִפְקֹד for יִפְקֹד; יִפְקֹד for יִפְקֹד, &c. See Art. 73.

23. For the peculiar force of this species, both subjective and objective, see Art. 157. 2—10.

196. *Paradigm of the Conjugation of the Seventh Species termed HITHPAHEL.*

PRETERITE TENSE.

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
3 הִתְפַּקֵּד	הִתְפַּקְדָּה	הִתְפַּקְדוּ	הִתְפַּקְדוּ
2 הִתְפַּקְדָּתָּ	הִתְפַּקְדָּתְּ	הִתְפַּקְדָּתֶם	הִתְפַּקְדָּתֵנּוּ
1 הִתְפַּקְדָּתִי	הִתְפַּקְדָּתִי	הִתְפַּקְדָּנוּ	הִתְפַּקְדָּנוּ

PRESENT TENSE.

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
3 יִתְפַּקֵּד	תִּתְפַּקֵּד	יִתְפַּקְדוּ	תִּתְפַּקְדָּנָה
2 תִּתְפַּקֵּד	תִּתְפַּקְדִּי	תִּתְפַּקְדוּ	תִּתְפַּקְדָּנָה
1 אֶתְפַּקֵּד	אֶתְפַּקֵּד	נִתְפַּקֵּד	נִתְפַּקֵּד

IMPERATIVE.

SINGULAR.		PLURAL.	
2 הִתְפַּקֵּד	הִתְפַּקְדִּי	הִתְפַּקְדוּ	הִתְפַּקְדָּנָה

INFINITIVE.

הִתְפַּקֵּד

PARTICIPIAL NOUNS.

SINGULAR.		PLURAL.	
מִתְפַּקֵּד	מִתְפַּקְדָּה	מִתְפַּקְדִּים	מִתְפַּקְדוֹת
	or מִתְפַּקְדָּת		

Hithpahel.

On the Species termed HITHPAHEL.

*V. in both
as Imperat.
(-)
N*

2. The last vowel in both tenses, as well as in the Imperative, is frequently (-): as הִתְחַזַּק *he seemed strong*, 2 Chron. xiii. 7: הִתְחַלַּק *he shall be shaved*,* Lev. xiii. 33, and, with the Chaldaic prefix אֶתְחַבֵּר *he joined himself*, 2 Chron. xx. 35. So in the present tense, אֶתְנַחֵם *I will console myself*, Ps. cxix. 52 (the primitive word being נָחַם, not בָּחַם); תִּתְהַדָּר *thou arrogatest praise to thyself*, Prov. xxv. 6; תִּתְחַסֵּד *thou shewest thyself kind*, 2 Sam. xxii. 26; תִּתְמַמֵּם *thou shewest thyself perfect*, Ib. et Psalm xviii. 26; תִּתְפַּלֵּל *thou shewest thyself perverse*, 2 Sam. xxii. 27. See Ps. xxxvii. 4, and 1 Kings xx. 22, for the Imperative. Here the primitive word seems to have had (-) for its last vowel.

*21.8.
of both.
& Niphāl*

3. In נִפְּקָר *he shall be expiated*, Deut. xxi. 8, we have a contracted form for נִתְפַּקֵּר, a compound of both the *Hithpāhél*, and *Niphhál*, forms. To which I see no ground for objection; because I hold that the augment of the *Niphhál* species may be prefixed to a noun commencing with ת, with just as much propriety as it can to any other. The Rabbinical writers often use this form.

*Q. 4.
affiliated,
pur. ה*

4. Any root having a medial letter incapable of receiving *Dāgēsh*, will make the usual compensation (See Art. 109.) The verb here also, as in other instances, may have the paragogic ה (See Art. 175. 4.).

with 2. 2. mod.

5. In a few instances, (·) attends the medial radical letter; as, הִתְקַדְּשֵׁתִי *I will shew myself holy*; הִתְגַּדְּגֵתִי *I will shew myself great*, Ezek. xxxviii. 23. (See Lev. xi. 44.) We have also *Khōlēm*: as, הִתְגַּעְשׁוּ *they shall be moved*; הִתְחַלְּלוּ *they shall be made mad*, Jer. xxv. 16. The primitive nouns here are perhaps קָדַשׁ, גָּדַל, גָּעַשׁ, and חָלַל, which will account sufficiently for the vowels.

also.

6. In the participial noun we have מִפְּאָץ *irritated*, Isa. lii. 5, for מִתְנַחֵץ, where the primitive noun is of the form פָּקַד.

*intransitive
intrans.
Dag. in pty.
intrans.
(:)*

7. The feminine form has sometimes a segolate termination; as, מְתַלַּקְתָּ *strengthening herself*, Ruth i. 18; מְתַלַּקְתָּ *contained*, Exod. ix. 24.

* The future signification of this tense will be accounted for in the Syntax.

8. In Exod. ii. 4 : **וַתֵּקֶם** and *she stood*, we have a very singular anomaly, and one which has given great trouble to the Grammarians, among whom Albert Schultens seems to me to have approached nearest to the truth. His solution of the difficulty is:—"It is not only," says he, "in the sibilants that a transposition might take place (Art. 83. 2. 3.), but also in any other letter, as in the Arabic

species **اقتعل**. If then we take **קֶם** for the root, and write **קִתְּמֶם** for **קִתְּמֶם** and then drop the י (Art. 72.) we shall have **קִתְּמֶם**, which will be sufficiently analogical. Alting refers the form to a Syriasm. Heb. Gram., § 163.

9. Of the objective form of this species only a few instances occur; as, **הִתְקַדְּדוּ** *they were set in order, arranged*, Num. i. 47, ii. 33, xxvi. 62, 1 Kings xx. 27. In our authorized version, this word is translated by *numbered*, for which there seems to be no good authority. For some account of (ר) instead of (-) under the first radical letter, see Art. 185. 4. 5; 157. 10, note.

10. Other examples are: **הִתְטַמְּאָה** *polluted* (for **הִתְטַמְּאָה**, where ט and ת combine under ט, Art. 83.), Deut. xxiv. 4; and **הִתְשַׁנָּה** *made fat*, Is. xxxiv. 6, for **הִתְשַׁנָּה** Art. 83. 1.

10. For the properties of this species, see Art. 157. 12—16; and for the transpositions which sometimes take place in the letters, Art. 83.

On the remaining and less usual Species of the Conjugation of Hebrew Verbs.

197. Of these, the forms **פִּוֶּדֶד**, **פִּוֶּדֶד**, and **הִתְפִּוֶּדֶד** classed under the third, fourth, and seventh species (Art. 186.), will be considered when we come to treat on those roots which have ו or י for their middle radical; or, have the second and third the same; because those verbs alone are subject to these forms.

2. It must have appeared from what has already been said, that, although the roots or words to be conjugated may be multiform, the conjugation is but one: that is to say, the different persons, &c., are formed in all cases by one general and regular process. The

persons, for example, are formed either by prefixing or postfixing the defective forms of one or other of the pronouns (Artt. 188. 189.): the Imperative and Infinitive by taking the root and suffixing the pronouns or not; and the participles by prefixing מ, which may then be inflected like other nouns. The following examples taken from the Mikhlol of D. Kimkhi will sufficiently illustrate this subject, as applied to pluriliteral roots.

פָּרַבֵּל *he put on a garment so called.* }
 it is said a man is troubled

PRETERITE TENSE.

3 pers. פָּרַבֵּל; 2 פָּרַבְלָתָ; 1 פָּרַבְלָתִי, &c. as before.

PRESENT TENSE.

3 pers. יִפְרַבֵּל; 2 תִּפְרַבֵּל; 1 אֶפְרַבֵּל, &c.

ACTIVE PARTICIPIAL NOUN.

Masc. מְפַרְבֵּל, fem. מְפַרְבֵּלָה or מְפַרְבֵּלַת, sing.;
 masc. מְפַרְבֵּלִים, fem. מְפַרְבֵּלוֹת, pl.

PASSIVE PARTICIPIAL NOUN.

מְפַרְבֵּל, &c., 1 Chron. xv. 27.

3. In the same manner may be conjugated פָּרַם *he cut off*; פָּרַשׁ *he was full of moisture*; פָּרַשׁוּ *he spread*; פָּרַקַר *he undermined*; פָּרַחַר *he inflamed*, &c., which are nothing more than reduplicated nouns. See Art. 169.

4. From the noun פִּתְחֹנָה *a breast-plate*, we have פִּתְחֹנָה *thou puttest on a breast-plate*, Jer. xii. 5. And as a participle, מְפִתְחֹנָה, Ib. xxii. 15.

5. Of primitive words dropping the medial ו or י, and reduplicating the first and last radical letters (Art. 169. 5.), the following are given as the leading forms of verbs: פָּלַל *sustaining*; פָּרַפַּר *leaping*; סָבַסַּב *arming*; צָפַצַּף *chirping*; קָרַקַּר (rather מְקַרַּק, as

above), *undermining*. Many of these, however, are placed by other Grammarians under roots having the second and third radicals the same. In one instance we have an objective form, קָלָלְנוּ *they were sustained*, 1 Kings xx. 27.

6. The following are supposed by Kimkhi to have been formed by reduplicating the first and second letter of the root (Art. 169. 3.): as, שִׁנְנָה *causing to increase*; נִנְחַם *soothing, delighting*; תִּצְחַץ *ridiculing*. (Whence תִּצְחַץ Gen. xxvii. 12;) יִפְדִּיךָ *thou art exceedingly beautiful*, Ps. xlv. 3; יִמְחֶה *bowing down, overwhelming*:—these, by reduplicating the last two, and dropping the first, radical: הִפְכֵּךְ *turning about, tortuous*; הִמְרֵךְ *becoming very hot*; קִמְרָךְ *perambulatory* (see Art. 169. 6.); and the following, by also prefixing the particle הֵת: as, הִתְמַחֵה *delaying*.

7. All these, as far as they are found conjugated, follow the general analogy already laid down: e. g. אֶרְכֶּכֶּתִי *I (will) arm* Is. xix. 2; יִסְכֶּכֶּךָ *he will arm*, Ib. ix. 10. From שִׁנְנָה, תִּשְׁנִנִּי *thou (fem.) causest to grow*, Is. xvii. 11. So הִתְמַחֵה *he delayed*; הִתְמַחֵהוּ *they delayed*, Judg. xix. 8; הִתְמַחֵהוּ *we delayed*, Gen. xliii. 10. Infinitive, הִתְמַחֵה *delaying*, Exod. xii. 39. Participle, מְתַחֵם, *It*, יִתְמַחֵם *he will, may, &c. delay*, Hab. ii. 3.

In the last instance, the final ה is radical, and therefore it has the *Mappik* and remains unchangeable, of which more will be said hereafter.

8. It should be observed, that these verbs are found in a very few of the persons at most, and some only as participles or verbal nouns: in no case, perhaps, is any verb found conjugated throughout all the species.

On these pluriliteral verbs, see Jauhari under جر, Martelotto's Gram. Arab., pp. 185. 162-3. Bochart. Hierozoicon, tom. II., col. 689. Orig. Edit. Hariri, by Mr. de Sacy, p 10 in voce حصص. See also Jauhari and the Kamoos under this and similar words.

reduplic.

of 1 & 2?

1. 2. 3.

4.

5.

of 2 & 3.

1. 2.

3.

4 with

conjugation

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LECTURE XII.

ON THE DEFECTIVE VERBS.

198. Having given tables of the verbs whether simple or augmented, and explained some occasional anomalies (as they have been called), we now proceed to consider those verbs which present certain defects in their several forms. We shall be brief, however, because a table of the conjugation of every kind of verb will be given at the end of these remarks. Our principal business now will be to shew, how these defective verbs are reconciled in form with those already considered.

2. It has already been shewn, that primitive words having a נ in certain situations (Art. 76.), or either of the letters אדרי (Art. 72.) will occasionally drop it; and, that one of the two last radical letters of any word, when both are the same, (Art. 77.) may also be rejected. We now remark, that when words thus circumstanced are conjugated with the pronouns, they will be affected both in their vowels and consonants by these considerations. We do not think it necessary here to divide these verbs into *Defectives* and *Quiescents*, as has usually been done; because that would, perhaps, be multiplying distinctions without sufficient reasons for doing so.

3. All the anomalies or defects, then, that can possibly occur, must arise from one or more of these letters occurring as the first, second, or third, radical letter of the root; or, when the second and third radicals are the same.

4. Let us begin with those commencing with נ. The rule is (Art. 76.), to this effect: Whenever נ is affected

with a final *Shěvâ* (·), it must be dropped: i. e. whenever the פ in פקד of our paradigm has a final *Shěvâ*, then, putting any verb commencing with נ in the same situation, the נ will be rejected, and the defect supplied by *Dāgēsh forte*.

5. All verbs of this kind, therefore, will be conjugated regularly in the Preterite tense of *Kal*; as, נגַשׁ, *he approached*; נִגַּשְׁתָּ, נִגַּשְׁתָּה, נִגַּשְׁתָּם, &c., as also in the *Pihél*, *Pūhál*, and *Hithpāhél*, throughout.

In the Present tense, the leading word is נִגַּשׁ; here, then, we shall have נִגַּשׁ, but by Art. 76. תִּגַּשׁ, תִּגַּשְׁתָּ, תִּגַּשְׁתָּה, &c.

6. In the same manner in the preterite of *Niphhál*, נִגַּשׁ, for נִגַּשְׁתָּ; and so on by the same rule through the *Hiphhíl* and *Hophhál* species.

7. The Infinitive or abstract verbal noun is here, for the most part, of the form פִּקְדוֹת; as, נִגַּשְׁתָּ, and, dropping the נ (Art. 76.), נִגַּשְׁתָּ; but, if a guttural be the last radical letter, (וּ) will become (וֹ) as it is the case with segolate nouns (Art. 108.).

8. The Imperative is נִגַּשׁ for נִגַּשׁ, which is regularly conjugated: as, נִגַּשׁ, נִגַּשְׁתָּ, נִגַּשְׁתָּה, נִגַּשְׁתָּם. It will be unnecessary to notice this verb farther.

9. As the verb נָתַן *he gave, placed*, &c., has a little peculiarity about it, in having ך also for its final letter, it will be necessary briefly to notice its conjugation.

10. Here, then, the final ך will also be rejected by our rule (Art. 76.), whenever that has a final *Shěvâ*: as, נָתַתָּ, for נָתַתָּה, &c. And, as נָתַן is the leading word for the present tense, we shall have regularly, נִתְּנָה, נִתְּנָה, &c.; but, by our rule, נִתְּנָה, נִתְּנָה, &c. This, however, does not universally take place in other verbs commencing with נ.

11. In the Infinitive, for נָתַתָּה or נָתַתָּה, according to our last example, we have נָתַתָּה, by a further contraction, as if נָתַתָּה or נָתַתָּה

נתן

had been the primitive form; and hence, with the affixed pronouns, נתתי *my giving*; נתתו *his giving*, &c.

12. In these, as in other verbs, we may have (-), (·), or (י), for the last vowel of either of the tenses: hence תתנש *thou shalt exact*, Deut. xv. 3; יבול *it shall wither*, Ps. i. 3; the primitives being, perhaps, נתש, and בול respectively.

13. When the second radical letter is either a guttural or ר, and therefore incapable of receiving *Dāgēsh*, the compensation, when נ is dropped, is either expressed or implied, (Art. 109.); as, first, יתה, for יתה (for יתה) *he will descend*; second, נתחם, for נתחם, of נתחם *he will receive consolation*.

14. In most cases when the middle radical is a guttural, the נ is not dropped; as, ינאק *he groans*; ינהם *he rages*; ינחל *he will possess*; ינעם *he is mild*. There are also a few instances in which the נ is retained, when the second radical is not guttural; as, ינטור *he will keep*, Jer. iii. 5; יתנבש *ye will exact*, Is. lviii. 3, &c.

15. The נ is also occasionally preserved in the Infinitive; as, נבל *nithering*; נגע *touching*; and in the Imperative; as, נטש *leave*; נצר *keep*; נקד *dig*; נטע *plant*, &c.

16. As one verb commencing with ל, namely לקח *he took*, is subject, in some degree, to the same rule, it may be proper to notice it in this place.

This verb, then, is found in the species *Kal*, *Niphhál*, and *Pūhál* only. In *Kal*, the ל is dropped whenever it is accompanied by a final (:), as also in the Imperative, and occasionally in the Infinitive. In the preterite tense, therefore, it will retain all its letters regularly. In the present, we shall have ילקח, for ילקח; and so on. In the Imperative we have לקח and לקח, לקחי and לקחי, &c. In the Infinitive, we have two forms, לקחת (once לקחת 2 Kings xii. 9.), and לקוח, Deut. xxxi. 26.

17. In *Niphhál* the ל is retained; as לקח and לקחה *it is taken*, 1 Sam. iv. 11, 17, 22. Infinitive, הלקח *being taken*, Ibid. 19, 21.

18. In *Pūhál* we have לקח in the preterite, and ילקח, for ילקח, in the present. But in the third person singular feminine of the preterite, לקחה (for לקחה) Gen. ii. 23, which has probably been effected by attraction.

19. The participles are regular as far as they are found: as, לוקח *one who takes*, &c.

לקח

3 imm only, Kal

לקח

2. Niphhál

3. Pūhál

On the Verbs commencing with א or י.

199. The next class of roots we shall notice as subject to certain defects, are those having an א or י for their first radical letter.

2. Now, as these letters standing as the first of any word will lose their power, as consonants, only, when preceded by certain vowels (Art. 37.), the consequence is, the conjugation will be regular, as in פָּקַד, in the preterite of *Kal*, the Infinitive and Participles; as also in the whole of *Pihél*, *Pūhál*, and *Hithpāhél*; but, in this last, they seldom occur. We need not therefore give any table of these forms. Let us now proceed to consider those parts in which any defect or contraction arises, in consequence of either of these letters losing their powers as consonants; and, first, of those which have א for the first radical letter.

3. The leading word for the preterite tense of *Kal* may be of either of the forms פָּקַד or פָּקָד: as, אָמַר *he said*; אֹרַח *he shone* (for אָרַח perhaps, Art. 75.); that of the present of either פָּקֵד, פָּקֶד, or פָּקֵד, and rarely פָּקֵד: as, אֶמַר (for אֶאמַר Art. 87. 5.) *I say*; אֶבְדֶּךָ *binding*; תֵּבְדֶּךָ *thou bindest*; תֵּבְדֶּנּוּ *thou art angry*; יָאֵתָה *he comes*. A few have two forms; as, אָהָו and אָהָו; אָמַר and אָמַר.

In one case, we have פָּקֹד: as, אֶנְיֹשָׁה; so אֶנְיֹשָׁה, contr. for אֶנְיֹשָׁה *I am languid*, Ps. lxi. 21.

4. Taking אָמַר, then, (or any other of these leading words,) and prefixing the abbreviated pronouns with (:), (Art. 189. 15.), we shall have יָאֵמַר, תֵּאמַר, תֵּאמְרִי, אֶאמַר *he, she, thou, I, speak, &c.*: but, by contraction, (Art. 87. 5.), יֵאמַר, תֵּאמַר, תֵּאמְרִי, אָמַר; and, with the accent drawn back, יֵאמֶר, תֵּאמֶר, &c.: also with (-), יֵאמֶר, תֵּאמֶר, &c.; or, with א omitted, יֵמַר, תֵּמַר, &c.;

אָהוּ *he held*, has יֵאָחֵז and יִאָחֵז, תֵּאָחֵז, and תִּאָחֵז, &c.; many other verbs also, of this kind, have two forms in the present tense.

5. In the Imperative אֲמַר, אִמְרִי, &c. the Infinitive is אָמַר or אִמַּר; the participle active אֹמֵר, plural אֹמְרִים, &c. as in פָּקַד. So in the Passive Participle, אֲמוּר.

Rekúte 6. In *Niphhál* the initial א is treated like any other guttural; as, נִאָמַר, נִאָמְרָה, נִאָמַרְתָּ, &c.; and, in the present tense, יֵאָמַר, תֵּאָמַר, &c.; אָחֵז has in this species, נֵאָחֵז, (for נִאָחֵז Art. 87. 5.), plural נִאָחֲזוּ *they are taken*, Josh. xxii. 9; the leading word taken here being similar to that in the present tense of *Kal*. The participle is regular, נֹאמֵר, נֹאחֵז, &c. It will be observed, that the syllabication differs here in a slight degree from that in which a non-guttural letter is the first of the root; as, נִאָמַר *Nē-ēmár*; נִפְקַד *Niph-kád*. In the first case the preformative with its vowel forms the first syllable; in the second, the preformative with its vowel together with the first radical letter.

7. In *Hiphhál* and *Hophhál*, the same rule prevails; as, הֵאָמִין *he believed*; הֵאָמִינָה, הֵאָמִינְתָּ, הֵאָמִינְתִּי, &c. Present tense, יֵאָמִין, תֵּאָמִין, &c.; or, with the י omitted, יֵאָמִן, תֵּאָמִן, as in other cases.

8. So in the Participial noun, מֵאָמִין, fem. מֵאָמִינָה, pl. מֵאָמִינִים, &c.

dropped 9. In a few instances the radical א is dropped; as, הֹאֲכִיל *consuming*, for הֵאָכִיל, where we have also a contraction of the vowels (Art. 87. 5.) Ezek. xxi. 33. So יִרְבֵּי, for יֵאָרְבֵּי *he lies in wait*, 1 Sam. xv. 5; אֶזְעִין *I will hear*, for אֵאָזְעִין, Job xxxii. 11; אֶאֱסֹף for אֵאָסֹף *I will collect*, Zeph. i. 2, 3; אֶאֱרִיעֵנִי for אֵאָרִיעֵנִי *I will depress him*, Jer. xlix. 19; to which several other of the same kind may be added. So in the participle מִזִּין for מֵאָזִין *hearkening*, Prov. xvii. 4.

10. In *Hophhál*, מֵאֲחֻזִּים *things* or *persons held, contained*, or the like, 2 Chron. ix. 18, is agreeable with the analogy.

11. Enough perhaps has been said to shew what the process of conjugating these verbs is: we may now proceed, therefore, to those which have ך for their first radical.

200. One remarkable circumstance attends these verbs, which is this: There is a difficulty in ascertaining, whether ך or ך has the greater claim to be considered the first letter of these roots. The same is the case in the Arabic: and, from the frequent substitution of one for the other in the Hebrew, the same difficulty must have long existed in this language.* We shall, therefore, in considering the conjugations, take it for granted, that the primitive forms were written with either ך or ך, and, that the one or the other of these letters has been occasionally taken, as the most convenient for enunciation, when preceded by some vowel depriving it of its power as a consonant.

On the KAL, PIHEL, PUHAL, and HITHPAHEL Species of Verbs commencing with ך.

2. In *Pihél*, *Pūhál*, and *Hithpāhél*, as before, we have no defect, which is also the case in the preterite of *Kal*. In the Infinitive, Imperative, and Present tense of *Kal*, and in the *Niphhál*, *Hipphúl*, and *Hophhál* species, therefore, our only defects will occur; and these we now proceed to consider.

* Thus we have יָרַד for יָרַד descending, 1 Sam. xxx. 24; יָרַד progeny, Gen. xi. 30; יָרַד id., 2 Sam. vi. 23; יָרַד heavy, Prov. xvii. 27; יָרַד laden, Ib. xxi. 8. In all which cases, and indeed in almost all others in the Arabic, ך is taken for the first radical letter.

3. In the present tense of *Kal*, then, as in former cases, the last vowel of the root may be either (-) (·) or (i), which may be accounted for in every case, by supposing a different form of the primitive word to have been originally taken. So far all is as before.*

4. In the next place, when the preformatives are brought in contact with י, two modes of adjustment will take place among the vowels and consonants; the one by contraction and occasional omission also: the other

1. by a sort of accommodation and omission: e. g. 1st.

“ יָבֵשׁ *becoming dry*; present יִיבֵשׁ; contracted by Art. 87. 5. יִיבֵשׁ; and by omission, יָבֵשׁ, where (·) is a *perfect* vowel by analogy. So יִירָשׁ *he will possess*; אִישָׁן *I shall sleep*; יִיקָץ *he will awake*; יִישָׁם *he will place*; יִיצֹר *he will form*.

2. 5. The second method is, by contracting the (·) and (·) into (·), and omitting the radical י: as, יִישָׁב, for יִישָׁב *he will dwell*; אֵלֵךְ *I will go*; אֵדָע *I shall know*; תֵּרַד *she shall descend*. This sort of contraction generally takes place, when the last vowel of the leading word is (·), probably for the purpose of promoting euphony, as in the segolate nouns. See Art. 108. In the following examples, (i) is the last vowel of the primitive form: נִאֲוֹת *we agree*, Gen. xxxiv. 15; יֵאָתוּ *they agree*, 2 Kings xii. 9; יִבְּוֹשׁ *he blushes*: but these two may be derived from אָוֶת and בּוֹשׁ as the roots.

6. Of this kind, the following are, according to Alting, the only *inquiries.* verbs which occur; viz. יִצָּחַק *he agreed*; יָדָע *he knew*; יָלַד *he begat*; יָלַק *he went*; יָצָא *he went out*; יָקַע *it was dislocated*;

* I must dissent from Schræder in supposing many of these roots to be conjugated like those commencing with נ (Reg. 72.), because, the analogy of the language requires a different process when certain vowels precede נ, from what it does when they precede י, or י; and because the signification of these roots, though cognate, requires no such sacrifice of principle.

יָרַד *he descended*; יָרַע *it seemed evil*; יָשַׁב *he dwelt*. The following have both forms; יָהָם *he became hot*; יָצַר *he formed*; יָקַד *he burned*; יָקָר *it was precious*; יָשַׁם *he desolated*, and יָבֵשׁ *he became dry*, to which יָבוֹשׁ above noticed is referred by some. In a few the ' is retained with (-): as, אֵילָכָה *I will go*, Mic. i. 8; יִיָּקָר *he shall be precious*, Ps. lxxii. 14.

These forms

7. The former of these modes may be considered, therefore, as conformable with analogy; the latter, as accommodated to euphony.

8. In all those verbs which conform with the analogy (and all are so except the few above noticed) the Imperatives and Infinitives follow the general paradigm: יִרְקֹץ *spitting*, abs. יִכְדֹּף *founding*, יִרָא *fear thou*, &c., in construction.

Super. & Inf.

9. But, when an elision takes place, Art. 76, the first radical letter is dropped, the final vowel remaining: as, יָד Infinitive and Imperative, fem. יִדְּהָ and יִדְּתָ. This verb has also יָדָה and יָדָה for the Infinitive. So Imp. הָבֵה and הָבֵה *give*, root יָהֵב; יָדָע *know thou*, and with the paragogic הָ, יִדְּעָה. Infin. יִדְּעָה for יִדְּעָה and יִדְּעָה. What verbs are to be used in the several forms, can be determined only by usage.

10. Several forms of the Infinitive are occasionally derived from the same root: i. e. according to our system, sometimes the abstract noun of one form is taken, and sometimes that of another; as, יָלוֹד *bringing forth*, Job xv. 35, form יִלְדֹּד; יָלַד Gen. xvi. 16; יָלַת* (for יָלַת, form יִלְדֹּד) 1 Sam. iv. 19. So יָרַד *descending*, Gen. xlv. 3; יִרְדֵּי (form יִרְדֹּד) *my descending*, Ps. xxx. 4.

11. To this variety of forms may be referred the following examples; יָשׁוּב-אִם-יִשְׁבֹּי Jer. xliii. 10, *if ye will still abide*, where יָשׁוּב is probably put for יִשְׁבֹּי, the ' being dropped, by Art. 76. יָקַל-הַעֲבֹל *that thou shalt surely prevail*; or, *prevailing shalt prevail*, Job xlii. 2, where יָקַל stands for יִקְלֵ (root יָקַל) by the same rule.

* Kimkhi tells us, that his brother derived this word from יָלַל, thus: for יָלַת, striking out the latter ל, יָלַת, and varying the vowel יָלַת. In the Mikhlol, we generally have the leading word for the Present tense given thus: the root יָגַב-יָגַב; root יָהֵב-יָהֵב; whence we are to infer, that the persons of the Present tense will be יָהֵב, יָהֵב, &c., root יָטַב-יָטַב; whence Pres. יָטַב, and so on.

12. This verb יָכַל forms the Present tense in *Kal*, as if the root had been יָכַל; as, יָכַל, יָכַל, יָכַל &c., for יָכַל, יָכַל. See Art. 87. 2.

13. In the other species, viz., *Pihél*, *Pūhál*, and *Hithpāhél*, the analogy of the paradigm פָּקַד is regularly followed; excepting only, that in the verbs יָדַע *he knew*, יָדָה *he threw*, and, יָכַח *he contended*, the י of the root is changed to ו: as, הִתְיַדָּע *he made known*; הִתְיַדָּה *he confessed*; הִתְיַכָּח *he disputed*. In *Pihél*, however, we have יִגָּה (for יִגָּה Art. 73.) *he shall make grieve*, Lam. iii. 33; יִדָּו (for יִדָּו) *they shall cast out*, Ib. iii. 53. In *Pūhál* we have מִיִּזְנִים *Jer. v. 8*.

14. We now proceed to the others; viz. *Nipphál*, *Hipphál*, and *Hophhál*, in which the first letter of the root will lose its power as a consonant.

15. It has already been remarked, that these verbs are sometimes conjugated as if ו had been the first radical letter; this is the case in the three species before us. In *Nipphál*, for example, we shall have in the *Preterite* נִשָּׁב (for נִשָּׁב Art. 87. 1.), from the root יָשַׁב or נָשַׁב. *Present* tense יִנָּשֵׁב (for יִנָּשֵׁב) where ו retains its power as a consonant. In a few instances ו remains in the *Present*: as, יִירָה *he shall be pierced with a dart*, Exod. xix. 13; יִיחַל *he waits* Gen. viii. 12; נִיחַם for נִיחַם *made hot*, Is. lvii. 5. The *Imperatives* and *Infinitives* are regularly formed; as, הִנָּשֵׁב. The *participial* noun, נִשָּׁב, fem. נִשְׁבָּה, נִשְׁבָּה; pl. נִשְׁבִּים and נִשְׁבּוֹת. We have, however, נִינָה *made mournful*, fem., Lam. i. 4, and נִינָה *id.* masc., Zeph. iii. 18 (for נִינָה &c. Art. 87. 2.).

16. In *Hipphil* we have הִוָּשִׁיב (for הִוָּשִׁיב Art. 87. 1.), and, in the *Present* tense, יוֹשִׁיב or יוֹשִׁיב, and so on throughout.

17. In some roots, however, the (י) remains, and either forms a diphthong with the preceding vowel, or coalesces with it by contraction; as, *first*, הִוָּצֵא, or הִוָּצֵא according to the *Kéthiv* (for הִוָּצֵא, root הִוָּצֵא) *lead out*, Gen. viii. 17; הִוָּשֵׁר or הִוָּשֵׁר *direct thou*, Ps. v. 9; אִיֶּקֶר *I will chastise*, Hos. vii. 12. So in the *Participle* or noun of agency, מִיִּמְיָם *using the right hand*, 1 Chron. xii. 2. In the *second* place, the contraction may take place by the preceding letter taking (·): as, הִמָּיב (for הִמָּיב Art. 87. 3.) *he gave prosperity*, Gen. xii. 16. So הִמָּיב, הִמָּיב, or הִמָּיב &c. throughout; אִיֶּמְנָה *I will take the right-hand direction*, Gen. xiii. 9. Inf. הִמָּיב &c. In Exod. v. 7, we have הִמָּיב *repeat ye*, where ה stands in the place of ו or י: but, here the leading word might be

אָסִיף, from the root אָסַף, cognate with יָסַף: in יִיטִיב for יִטִּיב, Job xxiv. 21; יִיִלִל for יִלִּל Is. xvi. 7; and אִיִלִל for אִלִּל Jer. xlviii. 31, none of the contractions common to other words have taken place.

18. In *Hophhál* the ה of the root takes ו throughout: as, הוֹשֵׁב (for הוֹשֵׁב, see Art. 87. 2.) *he was made to dwell*. So in the Present tense, יוֹשֵׁב, הוֹשֵׁב &c.; or, in both cases with (ו) for ו: as, הֹשֵׁב, יֹשֵׁב &c. Art. 72.

On the Conjugation of those Verbs which have ו or י for their Medial Radical Letter.

201. When these verbs terminate either in a quiescent ה, or in ה, ע, or ר; as also, when conjugated in those species which have *Dāgēsh* in the middle radical, they follow the general paradigm; as, רִוְּה *it was watered*; הָיָה *it became*; רָוַח *he breathed*; נָפַע *he expired*; חָוִי *he became white*. So also קָיַי *vomit ye*, Jer. xxv. 27, from קָיָה; אָיַב *he acted as an enemy*, עָיַי *he was weary*, which are perhaps only nouns.—With *Dāgēsh* in the middle radical; as, עָנַת *he made crooked*; עָנַת and הִתְעָנַת *he was made crooked*. So in verbs with a medial י, חָיַב *he criminated*; הִצְטִיב *he procured by hunting*. In all other cases, the medial radical ו or י loses its power as a consonant, and gives rise to several apparently defective forms.

2. Whenever a single medial ו or י is preceded, either by a vowel or a final-Shēvâ, and is, at the same time, followed by any vowel, it will be dropped, with the preceding vowel or *Shēvâ*, and its own vowel will be transposed to the first radical letter (Artt. 73. 75.); as, קָם for קָמַם *he stood*; מָת for מָוַת *he died*; אָוַר for אָוֹר *he shone*; טָב for טָוֵב *he was good*; קָם for קָמַם or קָמוּם *to rise*. In *Niphhál*, נָקַם for נָקָמוּם; *Hiphhál*, הָאִיר for הָאִוִיר, הָאִקִים for הָאִקָּיִים; *Hophhál*, הוֹקָם for הוֹקָמַם, &c. In like manner, when י is the middle radical, בָּן for בָּיִן *he*

understood; בִּין for בִּיִן, or בִּיִן *to understand*; *Hiphhál*, הִטִּיב for הִטְוִיב, הִבִּין for הִבְיִן; *Hophhál*, הִבֵּן or הִבֵּן, for הִבִּין, &c.*

3. For the forms פָּקַד and פָּקֵד which are usual in the Imperatives and Infinitives, we here have קָם (for קָם or קָם Art. 87. 2.), and, בִּין (for בִּיִן, or בִּיִן Ib. 4.)

4. In the *Pihél*, *Pūhál*, and *Hithpāhél*, Species, when the middle radical is not doubled, which is mostly the case, the leading forms will be, פוֹדַד, פוֹדַד, and פוֹדַד, respectively (Art. 197.): as, קוֹם *he raised*; קוֹם and קוֹם *he was raised*. In these cases, the process of the conjugation is regular throughout. Nouns of agency, &c. will be מְקוֹם, מְקוֹם, and מְתוֹקֵם, respectively; the feminines and plurals of which are regularly formed, when in use.

5. The Participial ^{active} noun in *Kal* is, for the most part, constructed on the same form with the Preterite: as, קָם, pl. קָמִים &c.: מָת, pl. מָתִים; בָּן, pl. בָּנִים &c. The passive, לָוֵט for לָוֵט *involved*, form פָּקֵד; מָל for מָל *circumcised*. So שָׁם for שָׁם *placed*, form פָּקֵד. In a few instances the Participle, or noun of agency, seems to be of the form פָּקֵד: as, קוֹם for קוֹם *standing*, 2 Kings xvi. 7; בָּם *treading*, for בָּם Zech. x. 5.

6. In the first and second persons of both genders and numbers, in the Preterite of *Nipphál*, the leading word seems to be a segolate of the form פָּקַד or פָּקַד, i. e. קָם for קָם, בִּין for בִּיִן Art. 87. 2. 4; in which cases, the vowel (י) is introduced between the root and the

* In קָם, מָת, and בָּן, the vowels become perfect on account of the accent. In קָם, הָאִיר, הָטִיב, הִבֵּן, הִבֵּן, and הִבֵּן, the first vowel is made perfect, in order to complete the syllable; which becomes necessary on account of the first radical being taken to commence the next syllable. The (·) is taken in *Hiphhál*, being the vowel obliquely corresponding to (·) of the regular paradigm. See Art. 96. 2.

† That is, dropping the middle radical letter out of our common measure פָּקַד, as is the case in these verbs, then assuming the proper vowel, and doubling the last radical letter, we have פוֹדַד, &c.

abbreviated pronoun: as, *נְקִימוֹתָם*, *נְקִימוֹתָי*, *נְקִימוֹתָיִךְ*, &c. So *נְבִינֹתָם*, *נְבִינֹתָי*, *נְבִינֹתָיִךְ*, and so on. Altling thinks this has been done, in order to give the fuller pronunciation to the accent, as in *נְקִימוֹתָי*; but, in *נְקִימוֹתָם* the accent does not accompany that syllable. That reason, therefore, will not hold good. I am inclined to believe, that the *י* has been introduced, in order to avoid the concurrence of two quiescent letters after one vowel (Art. 33.), as would be the case, had the form *נְקִימֹתָי* been adopted: and if so, this vowel has been introduced, just as the (◌◌) has in the segolate nouns (Art. 108. 148. 2.).

7. In every other case *Niphhál* takes the leading word *קוֹם*; as, *קָמוּ* for *קוּמוּ*, as in *קָמוּ הַיּוֹם*, *קָמוּ הַיּוֹר*, &c. (Art. 193. 4.)

8. A similar anomaly takes place in the corresponding persons of the *Hiphhil* species, which may perhaps be accounted for in the same way; as, *הִקְיֹמוֹתָי*, *הִקְיֹמוֹתָיִךְ*, &c., but here, we also have the regular form; as, *הִקְיֹמְתָי*, *הִקְיֹמְתָיִךְ*.

9. It must be remembered, that whenever the first radical letter is, by any accident, made to commence a syllable, the preformative must, by our laws of syllabication, either take *Shěvá* or a perfect vowel. When the accent is far removed it will be *Shěvá*; but, when not, the vowel will be perfect: as, Present tense, *Kal*, *יָקוּם*, *תִּקְוֹם*, *תִּקְוֹמִי*, pl. *תִּקְוֹמֵיכֶם* &c. So, in the nouns of patience and agency, in *Niphhál* and *Hiphhil*, *נְקִימוֹתָי*, fem. *נְקִימוֹתָיִךְ*, pl. *נְקִימוֹתָיִם* &c. *Hiph.* *מְקִימוֹתָי*, fem. *מְקִימוֹתָיִךְ*, pl. *מְקִימוֹתָיִם* &c. In *Hophhál*, however, no such change takes place: as, *הִקְיֹמְתָי*, 2 pers. pl. *הִקְיֹמְתֶיךָ*, &c.

10. Verbs having a medial (◌◌) will sometimes drop it, and supply its place by (◌◌), as it happens in other verbs, in the *Hiphhil* species; as, *תִּלְוֶנָּה* for *תִּלְוֶנָּה* *thou shalt lodge*; and, with the accent drawn back, *תִּלְוֶנָּה* 2 Sam. xvii. 16. But, when either the first or last radical happens to be a guttural, we shall have (◌◌): as, *יָעַרְהוּ* *he was wearied*, 1 Sam. xiv. 28; *יָנַח* *he rested*, Exod. x. 14, for *יָנַח* or *יָנַח*. So with *רָצַח* *he put away*, Gen. viii. 13. The same will occasionally take place with a pause accent: as, *תִּלְוֶנָּה* Judg. xix. 20.

11. Hence it will appear, that verbs having a medial ◌◌, may, in the present tense of *Kal*, take the same form which they, (as well as those having a medial ◌◌,) will in *Hiphhil*; and that they can be distinguished only by the context.

On the the Third Class of Defective Verbs.

202. These verbs are formed upon roots whose third radical letter is subject to elision; and this may take
1. place, [either when one of the letters אדרי occupies that situation (Art. 198. 2.),] or,² when the second and third
 2. radical letters happen to be the same (Art. 77.):³ as also
 3. in certain cases, when נ or ת is found in that place (Artt. 76. and 188. 23.).

2. But, before we proceed to consider these defects, it will be necessary to offer a few observations on the causes which have led to them: and first, we shall consider those which have one or other of the letters אדרי for their third radical.

3. It has already been remarked (Art. 200.), that considerable difficulty has been felt both in the Hebrew and Arabic, in ascertaining which is the proper root in many instances wherein these letters are concerned. It is also a fact, that primitive words having either of these letters for the first, second, or third radical, and forming words similar in some respects in sound, will generally have either the same, or very nearly the same, signification: e. g. יָצַב, וָצַב, or נָצַב *he SET UP*, to which perhaps may be added, as cognate, צָבָא *he arranged, or assembled, an army, performed divine service, &c.* which some make cognate with צָבִי *beauty*, and צָבָה *he became inflated, &c.* So יָכַל, פָּלַל, כּוּל, כָּיל, פָּלָה *comprehending, completing, &c.,** to which many others may be added.

* So יָבֵשׁ and בּוֹשֵׁשׁ; יָטַב, טָוֵב; יָגַד, גָּדַד; יָצַד, צָדַד; יָרַע, רָעַע; יָקַץ, קָוַץ; יָרַב, רָבַב &c. See the Mikhlol of Kimkhi, fol. קיט, where a large list of this sort of verbs is given.

It may be proper here to notice remarks sometimes made on verbs of this kind, which, I am induced to believe, are entitled to little credit. “Singularis *Lingua* genius,” says A. Schultens, *Inst. Ling. Heb.*, p. 399, “et granditas



4. If this be the case, then, we need not be surprised in occasionally finding the vowels, and even the signification of one cognate root applied to another; as, *רָפָה*, for *רָפֵא* *heal thou* (root *רָפָה* becoming *lax*), Ps. lx. 4; *אֶרְפָּה*, for *אֶרְפֵּא* *I will heal*, Jer. iii. 22. So, with respect to the vowels only; as, *כָּלָאתִי*, for *כָּלָאתִי* *I restrained*, Ps. cxix. 101, as if the root had been *כָּלָה*; *מוֹצֵא*, for *מוֹצֵא* *finding*, Eccles. vii. 26; *רָפְאוּנוּ*, for *רָפְאוּנוּ* *we have healed*, Jer. li. 9; *הִנְבְּאוֹת* *prophecying*, Zech. xiii. 4; *חָטָא* *sinning*, Eccl. viii. 12, where the vowels belong to roots having ה or י for the last radical.

5. The following assume the vowels, and in some instances the forms, of a cognate root; *נָשָׂא* *taken away*, Ps. xxxii. 1, where the form is derived from *נָשָׂא*, while the root is *נָשָׂא*. So, *תִּרְפִּינָה*, *they (fem.) will heal*, Job v. 18; *יִרְפּוּ* *they (masc.) will heal*, Jer. viii. 11, and *נִרְפְּתָה* *she, or it, was healed*, Ib. li. 9; *נִבְלִיתִי* *I wondered*, Ps. cxxxix. 14; *צָמַת* *thou hast thirsted*, Ruth ii. 9 (for *צָמִית*, as if the root had been *צָמָה*, but which is *צָמָה*). In like manner, we have *נָשָׂא* *they bear* (root *נָשָׂא*) Ezek. xxxix. 26; *מָלֵוּ* *they are full*, Ib. xxviii. 16; *נִטְמְנוּ* *we*

stili, sæpe ansam præbuere, ad *geminæ Radicis formas* in *unam* conflandas." The first example he gives is *הִבְאִישׁ* Is. xxx. 5, which he calls "specimen insigne. *Hiphh. Radicum* *יָבֵשׁ* *aruit*, et *בָּצֵאֵשׁ* *fatuit*, signantissimi præ se ferens: ex *הִבְאִישׁ* *fatere fecit*, et *הוֹבִישׁ* *acescere fecit*, coalitum." Remarks of this kind are often met with in the Thesaurus Grammaticus of Buxtorf, in the Mikhlol of Kimkhi, the Rabbinical Commentaries, &c. I must confess, however, I can see little in all this, but the occasional adoption of one or other of the cognate roots, as indeed it occasionally happens in the Arabic, without any intention whatever on the part of the writer, to combine more ideas than one in such verb. In the above instance, then, I believe *בָּצֵאֵשׁ* has been the root taken, to be used nevertheless in the sense of *בִּישׁ*. I must object to the vowel (י) *Khôlêm*: because, I think, it may have been introduced for the mere purpose of supporting this hypothesis. In Eichhorn's edition of Simonis's Lexicon, sub voce *בִּישׁ*, *ש* is said to be *otiosc*.

are vile, Job xviii. 3, to which many more may be added; but, as they are always noticed in the best Lexicons, they need not be detailed here.

6. In the first place, then, every root terminating with a *radical* ה, that is, with ה having Mappik inscribed, will be regularly conjugated like פָּקַד; as, גָּבַהּ *he was high*; גָּבַהְתָּ *thou wast high*, גָּבְהוּ *they were high*, &c. This letter, therefore, is not subject to any elision, either here or elsewhere.

7. It is when ה is a substitute for ו, or י, only, that any departure from the general paradigm can take place in any case.

8. In the following instances, however, no such substitution takes place, but ו and י retain their original places; שָׁלוֹמִי *I have been* 1. *tranquil*, Job iii. 26; Infin. *Kal*, fem. שָׁלוּהָ; Participial noun, שָׁלוֹ, of the same root שָׁלוּ. | So קָאָנָה, Infin. Ezek. xxviii. 17, 2. from the root קָאָן, usually קָאָח. In *Pihél*, אֶרְרִי *I will water*, Is. xvi. 9. But, in Job xii. 6, we have (י) for the last radical: as, יִשְׁלִי *they will be tranquil* (where the accent has been drawn back) Art. 119. 11. | So, חָסְתָה *it trusted*, fem., Ps. lvii. 2; | יִרְבּוּ 3. *they multiply*, Deut. viii. 13, where, in the next member, we have יִרְבּוּ; | יִרְבּוּ *ye assimilate*, Is. xl. 18. 25; | עֲטִיבָה 5. *becoming languid*, Cantic. i. 7; | בּוֹכֶינָה 7. *weeping*, Lam. i. 16. So also, מְמִחָם *things full of marrow*, Is. xxv. 6. In all other instances, ה will be substituted for either ו or י, and then will be subject to elision by the general rules affecting the letters אהוי.

9. In the Preterite tense, therefore, of all the species, הִרְ- will be the termination for the third person singular masculine, instead of יְ- or וְ-; ת of the feminine, just as it is in the feminine nouns in construction. In all the others, י will represent the third radical: as, גָּלָה *he re-* 1. *vealed, discovered*; fem. גָּלְתָה; | 2 pers. masc. גָּלִיתָ, id. 2. fem. גָּלִיתְּ; | 1 pers. com. גָּלִיתִי; | pl. 3 pers. com. גָּלוּ for גָּלְהוּ or גָּלְיוּ Art. 73; | 2 masc. גָּלִיתֶם, id. fem. גָּלִיתֶן; | 1 com. גָּלִינוּ.

10. It must be remembered, however, that in every other species (·) is generally the vowel which precedes ' in the Preterite. Even in *Kal* (·) would be more agreeable with the analogy than (·), because גָּלִיף &c. should be, according to the general paradigm, גָּלִיף, which by Art. 87. 3. would become גָּלִיף; but, as (·) preceding the ' may also become (·) Art. 87. 4. this may have been adopted in this species.

11. The Present tense of every species here ends in ה־,* as do also the Participles. The Imperative has ה־, but this is the form of construction assumed by all nouns ending in ה־ (Art. 143. 5.), and such will the Imperative generally be.

12. The Infinitives follow the general paradigm, and end in ה־ in the masculine; as, רָאָה and רָאָה *seeing*.† The feminine form always ends in ת־; as, גָּלוּת or גָּלוּת (for גָּלוּת Art. 87. 1.).

13. The agent or active participle will end in ה־; as, גָּלָה; fem. גָּלָה (for גָּלָה Art. 73.). The patient or passive participle ends in י־; as, גָּלוי, form פָּקוּד, regularly, where the final י is quiescent, fem. גָּלוּיָהּ, pl. גָּלוּיִים and גָּלוּיּוֹת: here י appears as the proper radical letter.‡

* Except the 2 pers. sing. fem. and pl. masc. and fem., as also the 3 masc. and fem. pl., where ה is dropped, or changed to י־; as, 3 m. יִגָּלָה, f. תִּגָּלָה; 2 m. תִּגָּלָה, f. תִּגָּלִי (for תִּגָּלָהי Art. 73.); 1 com. אֶגָּלָה. Pl. 3 m. יִגָּלוּ (for יִגָּלוּהי Art. 73.), f. תִּגָּלִינָה; 2 m. תִּגָּלוּ (for תִּגָּלוּהוּ as before), f. תִּגָּלִינָה; 1 com. נִגָּלָה. In the same manner are the Present tenses of all the species conjugated.

† In קָנָה *acquiring*, 2 Sam. xxiv. 24, and הָרָה וְהָרָה *conceiving and meditating*, Is. lix. 13, Schröder thinks we have a final ך for the last radical letter: but this is far from being certain; קָנָה, הָרָה and הָרָה will terminate regularly according to our paradigm; and, omitting the final ה by Art. 72, we shall have the forms, קָנָה, הָרָה and הָרָה. The other example, viz. חָפְזִי Hos. vi. 9, adduced by him, is probably a plural noun in construction.

‡ In Is. iii. 16, we have a various reading, viz. נְטוּיּוֹת and נְטוּיּוֹת, as also

On those Verbs which have an א for the Third Radical Letter.

203. The only departure from the general paradigm in verbs of this kind is, in the א becoming quiescent in the preceding vowel; as, Pret. Kal. מָצָא for מָצֵא, *he found*, f. מָצְאָה, | 2 m. מָצַאתָ, f. מָצַאתְּ, | 1 com. מָצַאתִי; || pl. מָצַאנוּ, | com. 2 m. מָצַאתֶם, f. מָצַאתֶן, | 1 com. מָצַאנוּ.

2. The Present tense is, יִמְצֵא, תִּמְצֵא, and so on.

In every other species, the persons of both tenses, (except the third, singular and plural, of the Preterite of both genders, those of *Pūhāl*, and of the Present of *Hiphhāl*), the vowel preceding א is (·). As *Niphhāl*, 3 m. נִמְצָא, f. נִמְצְאָה, | 2 m. נִמְצַאתָ, f. נִמְצַאתְּ, 1 com. נִמְצַאתִי; plur. com. נִמְצַאנוּ &c. Pres. tense, יִמְצֵא &c.; *Hiph.* (·) הִמְצִיא, f. הִמְצִיָּה, | 2 masc. הִמְצַאתָ &c. Pres. (·) 3 m. יִמְצִיא, f. תִּמְצִיא &c. In *Pihél* and *Hithpāhél* all is regular. In *Pūhāl* we have, Pret. 3 pers. masc. מָצָא, f. מָצְאָה; | 2 m. מָצַאתָ, f. מָצַאתְּ &c. Pres. 3 m. יִמְצֵא, f. תִּמְצֵא; | 2 m. תִּמְצַא, f. תִּמְצְאִי &c. and so on throughout.

We have, however, יִשְׁנָא *it shall be changed*, Eccl. viii. 1, where, according to Kimkhi, the vowels belong to the root שָׁנָה. Mikhlol, fol. קעד.

3. In the Infinitives and Participles a contraction mostly takes place; as, שָׂאת or שָׂאתָ, for שָׂאתָ or נִשָּׂאתָ *bearing*; root נָשָׂא; מוֹצֵאת for מוֹצְאתָ; root מָצָא *finding*. We also have מוֹצֵאת. So also שֹׂנְאת for שֹׂנְאתָ *hating*, form פָּקַדְתָּ, root שָׁנָה; קֹרֵאת or קֹרֵאתָ *calling*; מְלֵאת or מְלֵאתָ *filling* (Art. 87. 5.).

in 1 Sam. xxv. 18; עֲשׂוּיָה and עֲשׂוּיָה, no reliance, therefore, can be placed on Schræder's remark, that these are words retaining their primitive radical י. So likewise עֲשׂוּ Job xli. 24, may be a verb, and צָפַי Ib. xv. 22, for צָפַיָה by Art. 72. By the same rule we have בְּקִי *clear, innocent*, for בְּקִיָה &c.

4. Some verbs here, as in the other classes, have (·) for the last vowel of the Preterite of *Kal*: as, יָרָא *he feared*; מָלֵא *he filled*; שָׂנֵא *he hated*; צָמָא *he thirsted*, which they will retain throughout that tense, where other verbs have (ֿ): as, 3 m. יָרָא, f. יָרְאָה; 2 m. יָרְאָתָה, f. יָרְאָתִי; 1 com. יָרְאָתִי; and so on. In every other tense and species they are conjugated like מָצָא.

5. For the rules and examples relating to Apocope when happening to these or any other verbs, see Artt. 74. 119. 3—8.

LECTURE XIII.

ON THOSE VERBS WHICH HAVE THEIR SECOND AND THIRD RADICAL LETTERS THE SAME.

204. It has been laid down as a rule, that whenever the last two letters of any primitive word happen to be the same, one of them may be dropped, for the sake of euphony (Art. 77.) There are cases, however, in which this will not take place: these we shall notice first, and then proceed to shew in what instances and in what way our rule applies.

2. First, then, in the reduplicated species, i. e. in *Pīhél*, *Pūhál*, and *Hithpāhél*, the middle radical letter will either receive *Dāgēsh forte*, as in פָּקַד, or, the reduplication will take place on the measure פִּקְדָּה, פִּקְדָּה, or הִתְפַּקְדָּה; or, lastly, on one or other of the reduplicated forms (Art. 197.). In these cases, therefore, no defect will take place.

3. In the next place, the following examples follow the general paradigm; as, זָכַם *he intended*, Deut. xix. 19; זָכַמְתִּי *I intended*,

2. Zech. viii. 14 { כָּלְלוּ } *they finished*, Ezek. xxvii. 11 ; סָבְבוּ } *they*
 4. *surrounded*, Eccles. xii. 5, &c. ; עֲשָׂשָׁה } *it decayed*, Ps. vi. 8 :
 5. חָנוּן } *being gracious*, Isa. xxx. 19.

4. The Participial nouns of *Kal*; as, סָבַב *surrounding*, Gen. ii. 13, pl. סֹבְבִים 2 Chron. iv. 3 ; אָרַר *cursed*, Gen. xxvii. 29, pl. אֲרֻרִים, Josh. ix. 23, &c.

5. In some instances the Infinitive also takes the form פָּקֹד ; as, לְסָבַב *for surrounding*, Numb. xxi. 4 ; לְחַמֵּם *for warming*, Isa. xlvii. 14, form פָּקֹד, with (-) changed to (ר) on account of the pause, (Art. 123. 5.).

6. Again, in no case, in which either the first or third radical letter of any root is subject to elision or contraction, will our rule take place; as, in the first case, יִרְדּוּן *they flee*, Ps. lxviii. 13 ; הִילֵּל *he exclaimed*, root יָלַל ; הִתְתַּתִּי *I broke to pieces*, Jer. xlix. 37, for הִתְתַּתִּי. So, תָּיָה for תָּי. But, when this is not the case, and the last radical retains its power as a consonant, one of the two is dropped: as, חָי for חָיָה *he lived*, Gen. v. 5.

7. Whenever, therefore, one or other of these exceptions does not take place, one of the two last radical letters of these verbs will regularly be rejected in both the tenses—in the Imperative, and occasionally in the Infinitive of *Kal*,—the whole of the species *Nipphál*, *Hiphhál*, and *Hophhál*.

8. The most convenient method, perhaps, of stating this defect will be by saying, that the second radical with the preceding vowel, or *Shěvâ*, is rejected; as, סָב, for סָבַב ; *Niph.* נָסַב, for נָסְבַב, &c. which will generally hold.

9. In both tenses, then, of the species *Kal*, *Nipphál*, *Hiphhál* and *Hophhál*, as also in their Infinitives, Imperatives, and Participles, excepting those already mentioned, will the second radical letter of all such roots be rejected; but, whenever any *asyllabic* augment

takes place, this rejected letter will be restored by the operation of *Dāgēsh forte* (Art. 77.)

10. (If, in the next place, we except the first and second persons of both numbers and genders, throughout all the Preterites of these species, the abbreviated pronouns which are asyllabic will be the same in these as in other verbs. But, in all the first and second persons of these preterites, the vowel i is introduced, as in Art. 201. 6. between the root and the pronouns; e. g. taking קָבַב for the root, 3 m. קָב, f. קָבָה, 2 m. קָבוֹת, f. קָבוֹת; 1 com. קָבוֹתִי; pl. קָבוֹתָם, קָבוֹתָן. So in *Niphhál*: 3 m. נָקַב, f. נָקָבָה, 2 m. נָקָבוֹת, and so on.

11. It should be observed, that (as the first letter of the root in the Present necessarily commences a syllable,) the preformative will either take *Shěvá* (:), (or a perfect vowel.) It will take *Shěvá* when the accent is on the third letter, or farther from the beginning of the word; (in all other cases the vowel will be perfect :) as Pres. *Kal*, 3 pers. m. יָקַב, fem. תָּקַב; pl. m. יָקִיבוּ, f. תָּקִיבִינָה, &c. *Niphhál*, Pret. 3 m. נָקַב, fem. נָקָבָה, 2 m. נָקָבוֹת, f. נָקָבוֹת, &c. *Hiphhál*, Pret. 3 m. הָקַב, f. הָקָבָה, 2 m. הָקָבוֹת, f. הָקָבוֹת; 3 pl. com. הָקִיבוּ, 2 m. הָקִיבוֹתָם, f. הָקִיבוֹתָן, &c. Pres. 3 m. sing. יָקַב, f. תָּקַב, 2 m. תָּקַב, f. תָּקִיבִי; 1 com. יָקַבְתִּי, 3 pl. m. יָקִיבוּ, f. תָּקִיבִינָה, &c.

12. It should be remembered, that the י usually found between the second and third radical, and which is considered as characteristic of the *Hiphhál* species, never appears in these verbs.

13. In *Hophhál*, ו is inserted after the characteristic ה, in order to complete the initial syllable, after which this species is conjugated like the preceding: as, Pret. 3. m. sing. הוּקַב, f. הוּקָבָה, 2 m. הוּקָבוֹת, f. הוּקָבוֹת;

1 com. הוֹסִיבֹתִי, &c. Present: 3 sing. m. תוֹסֵב, f. תוֹסֵבָה, 2 m. תוֹסֵב, f. תוֹסֵבָה; pl. תוֹסִיבִינָה. In the last, and every similar case in this species, the first vowel is necessarily immutable: it must, therefore, remain perfect. So in the Imperative and Participle, הוֹסֵב, f. הוֹסֵבָה, &c. מוֹסֵב, f. מוֹסֵבָה, &c.

14. In these, as in all other verbs, the final vowel of both the tenses in Kal may be (-), (·), or (ו). The root above given exemplifies (-) for the last vowel of the Preterite, and (ו) for that of the Present. The only variety however which occurs is, in having (ו) for the last vowel of the Preterite, and (-) for that of the Present: as, רָבוּ *they cast*, of רָבַב Gen. xlix. 23; גָּל *he hath devolved upon*, Ps. xxii. 9. So in the Infinitives and Imperatives, which are generally constructed on the same form with the Present, with (-): as, גָּל, for גָּלְלָהּ *devolve thou*, Ps. cxix. 22. Present: יִקְלוּ *they shall be vile*, for יִקְלְלוּ 1 Sam. ii. 30. In *Hiphhél* also, we have occasionally (-): as, הִקֵּל *he made light*, for הִקְלִיל Is. viii. 23. Participle, מִצֵּל *giving shade*, for מִצְלֵל Ezek. xxxi. 3.

15. In the species *Pihél*, *Pūhál*, and *Hithpāhél*, the forms assumed for conjugation must be determined by usage, i. e. whether they are to be פִּקֵּד, פִּוֶּדֶד, פִּוֶּדֶד, פִּוֶּדֶד, הִתְפַּקֵּד, הִתְפַּוֶּדֶד, or any other of the reduplicated forms (Art. 197.); and when this is done, the process will be analogous to that of the general paradigm.

16. Of the verbs terminating in נ or ת, enough has been said, Artt. 198. 10. 188. 23. 26. 28.

On the doubly Defective Verbs: i. e. Verbs, in which more than one of the Radical Letters may be subject to quiescence or elision, by the operation of the preceding Rules.

205. Roots may be supposed to exist composed of such letters as may all be subject to elision or quiescence, when occurring in certain situations: but, that they all should be subject, at the same time, to such rule, the nature of the case makes impossible: because, quiescence can take place, only when some homogeneous vowel precedes; and this pre-supposes that such vowel is enounced by a consonant. And, in the case of one of the two last radical letters of a verb being dropped, it is also supposed, that some preceding vowel is enounced, which cannot be done without the influence of a preceding consonant.

2. Hence it will follow, that such part of any root as is unaffected by the influence of a preceding vowel will remain unaltered: and also, that no two contiguous letters can at the same time be subject to defect by the process of conjugation, (if we except the operation of apocope, and those cases in which any of the אדרי letters are dropped, as being unnecessary to the pronunciation.) But, when the first and last are subject to quiescence or elision, the middle radical letter, be that what it may, will generally retain its character as a consonant, and may receive a *Dāgēsh forte*; or if not capable of being doubled, may be compensated in the preceding vowel being made perfect.

3. In this case, therefore, as in all the preceding ones, the general paradigm holds good: but, as the concurrency of certain sounds is incompatible with the pronunciation of the Hebrews, some changes will take place, in order to avoid this difficulty. Example, however, is

always easier to be understood than precept; we shall now give, therefore, a few examples of all the cases that occur; which, after Schroeder, we shall divide into three classes.

First Class.

4. This class will have the first and third radical letters subject to elision, or quiescence. And first, both are subject to elision, as in נתן *he gave, placed*; ננץ *he played on the psaltery*; נחת *he descended*, which will drop either the נ or ת, or both, by rules already detailed (Artt. 198. 10. 188. 23. 28. &c.): e. g. in *Niphhál*, Pret. 2 pers. נתת, נתת, נתתי, for נתתת, נתתתת; and so of the rest.

5. The first is subject to quiescence, and the third to elision, as in אמן *he was faithful*; ישן *he slept*; אפת, or יפת, *he was handsome*. Here the ך will be rejected, as before, whenever it is affected by a final *Shévá* (:) by analogy; the final ת, by Art. 188. 23; and the initial י or א, will be quiescent, according to the rules detailed in Artt. 199. 200.

6. In the next place, the first will be subject to elision and the third to quiescence, in such roots as נשא *he bore*; as, Present tense, 3 p. m. *Kal*, נשא for נשא (Art. 198.); Imp. נשא; Inf. שוא, שאת, or שאת. *Niph.* Pret. and Part. נשא. *Hiphál*, Pret. השיא. *Hoph.* השיא: also in roots terminating in ה, for ו or י: as, נטה *he extended*; Pres. *Kal*, יטה; and, by apocope (Art. 74. 2.), יט or יט. But here, the Imperative and Infinitive are sometimes written at length; as, נטה *extend*, Exod. viii. 1, &c.; נטות *declining*, Num. xxii. 26. In *Niphhál*, נטו for נטהו, and, with a pause accent (Art. 119. 11.), נטוי *are they extended*, Numb. xxiv. 6.

Hiphhál, הִטְתּוֹ, 3 sing. fem. with the pronoun *ו*, for הִטְתָּהּ *she subdued him*, Prov. vii. 21. Pres. תִּטּ for תִּטֶּה, by apocope, *incline*, Ps. cxli. 4, and Imper. הִטּ for הִטְתָּ *incline thou*, Ps. xvii. 6.

7. Again, verbs having both the first and third radical letter subject to quiescence; as, יֵאָה (for יֵאָהָ, contraction of יֵאָהָה Art. 87. 5., from the root אָהָה) *he will come*, Deut. xxxiii. 21; | יֵאָפֶה (for יֵאָפֶהָ Ib. from the root אָפֶה) *he will bake*: and 1 Sam. xxviii. 24, תִּבְהוּ *she bakes it*, where the first and last radicals are dropped; | יֵצֵא *he will go out*, for יֵצֵאָ, root יָצָא Imper. יֵצֵא. Inf. יֵצֵא, יָצָא, and יֵצֵאתָ. | So יִרָא *he feared*; Pres. Kal. יִירָא or יִרָה; Inf. לִירָא for לִירָוֹה. *Niphhál*, Pret. or Part. נִירָה; | נִירָה *he cast*, Pres. Kal. יִירָה. Hence נִירָם *we shoot them*, Num. xxi. 30. In *Hiphhál*, יִירָה, and, by apocope, יִירָה *he shot*, 2 Kings xiii. 17: יִירָה *he grieved*; Pret. *Hiphhál*, הִירָה; Pres. pl. הִירָוּ; and Job xix. 2: תִּוְּנִין, with a paragogic *Nún* (Art. 120. 8.) *Hophhál*, הִוְּנָה, whence תִּוְּנָה *pain*. Participle of *Niphhál*, נִוְּנֹת *persons (fem.) pained*, Lam. i. 4, &c.

Second Class.

8. The second class of doubly defective roots includes those which have a medial ו or י, subject to quiescence, and the third radical letter subject to elision; as, בִּין or בִּין *he understood*; לוֹן *he lodged*; שׁוּת *he placed*; as, שָׁת for שׁוּתָהּ *thou hast placed*; לָנִי *we have lodged*, for לָנִי (Artt. 76. 188. 23.). But, in these verbs, the final ל is not universally rejected; as, בִּנְתָה *thou hast understood*, Ps. cxxxix. 2.

Third Class.

9. The third class comprehends those verbs which have

ו (or י) for the middle radical, and ש (or ה) for the third; each of which may be subject to quiescence, and in certain cases to rejection.

10. Of the first sort בוא *entering in*; נוא *being crude*, and קוא or קיא *vomiting*, are examples which may thus be conjugated.

PRET.

KAL.

3 p. m. sing. בא, f. בָּאָה; 2 m. בָּאת, f. בָּאת; 1 com. בָּאתי. Pl. 3 com. בָּאוּ, &c.

PRES.

3 p. m. sing. יבא, f. תְּבֹא; 2 m. תְּבֹא, f. תְּבֹאִי; 1 com. יבא. Pl. 3 m. יבאו, &c.

IMP.

3 p. m. sing. בוא, f. בֹּאִי; 2 m. באו. Pl. f. בֹּאֵינָה, or בֹּאֵנָה.

INFIN.

בֹּא, or בָּא, בֵּא, בִּיאָה.

PART.

Masc. sing. בא, f. בָּאָה. Pl. באים, f. באות.

11. In those cases in which *Khôlém* would accompany the middle radical, ו may be inserted or not: as, יבוא, יבֹּא &c., or יבֹּא, יבָּא &c. And, in others, where *Kāmets* attends the radical ש, ש is occasionally omitted (Art. 72.): as, בָּנוּ for בָּנוּ *we came in*, 1 Sam. xxv. 8.

In *Hiphhil* we have, Pret. הִבֵּאת, הִבֵּאת, or הִבֵּאת, &c. Pres. יְבִיא or יְבִיא or יבֵּא, תְּבִיא, and so on. Infinitive, הִבֵּא, הִבֵּא, and with ש dropped, הִבֵּי. Part. מְבִיא or

מָכַי. Pret. *Hophhál*, הוֹבָאָה, הוֹבָאָה, הוֹבָאָה, הוֹבָאָה, הוֹבָאָה. Pres. מוֹבָא, יוֹבָא &c. Part. מוֹבָא &c.

12. Examples, in which both a medial ו (or י) and final ה, are at the same time quiescent, seldom occur, if we except those forms of the Present which are said to be subject to apocope: as, יִהְיֶה, for יִהְיֶה *he shall, or may be*; so יִהְיֶה for יִהְיֶה by apocope (Art. 74. 2.) and having a paragogic ה; root הָיָה for הָיָה Eccles. xi. 3. In all other cases the middle radical letter retains its character as a consonant, the third only being subject to quiescence: as,

PRET.

3 p. m. sing. הָיָה, f. הָיָה; 2 m. הָיָה, f. הָיָה; 1 com. הָיָה. 3 p. com. pl. הָיוּ, 2 m. הָיָה, f. הָיָה; 1 com. הָיָה.

PRES.

3 p. m. sing. יִהְיֶה, (once יִהְיֶה,) apoc. יִהְיֶה; f. יִהְיֶה, apoc. יִהְיֶה, &c.

IMPER.

2 p. m. sing. הָיָה, id. fem. הָיָה.

PART.

Masc. sing. הָיָה *Ens.*

13. Verbs of this kind are seldom found conjugated beyond the first or second species; and perhaps never throughout those.

It must be borne in mind, that, in any of these verbs, the paragogic ה or י may occur in their usual places—that any of the אהוי letters may be dropped or not, when the preceding vowels will preserve the pronunciation of the word—that the second persons singular of the Preterite may have ה added: as, הָיָה *thou gavest*—and that *Dāgēsh forte* may occasionally be omitted, and a compensation made, by the preceding vowel becoming perfect. But, as the Dictionaries and Concordances will always shew in what cases these take place, it will be unnecessary to note them down here.

On the Inseparable Pronouns when attached to Verbs.

206. When the inseparable pronouns are attached to

nouns, the meaning of the compound will, as we have seen (Art. 145. 1.), be propriety, possession, or the like ; because in no other way can nouns and personal pronouns be construed together ; but, when the same pronouns are combined with verbs, which are already compounded with pronouns by the process of conjugation, then, if the verbs are transitive, these further affixed pronouns must be considered as complementary of the signification of such verbs, or what we usually term an objective case : but, if such verbs be intransitive, then must they be translated by introducing some preposition or other word explanatory of the connexion thus formed ; as, *נִגְדַלְתִּי* *he grew up for me*, or *with me*, Job xxxi. 18 ; *קִדְשָׁתִּיךָ* *I am holy (as to) thee*, i. e. *I am holier than thou*, Is. lxxv. 5. So *יִגְדָּל* *shall dwell (with) thee*, Ps. v. 5. We shall have occasion to speak more particularly on this subject when we come to the Syntax.

207. The next question will be, How will the addition of these pronouns affect the vowels and consonants of the verbs ? Generally, having the vowels of the affixed pronouns given, those which precede and are *mutable* will be regulated by the general laws prevailing in the nouns ; that is to say, any *mutable* vowel, situated at some distance from the accent, will be rejected, while any perfect vowel, deprived of the accent and followed immediately by a consonant, will be changed for its correspondent imperfect one. But, as a table will make all plain, we shall now give one with the regular triliteral verb : those which are subject to any defect will receive the same affixes, due attention being paid to their particular characters.

2. Table of the Abbreviated Pronouns as attached to Verbs.

SINGULAR.

Pers.	Forms proper for the Preterite Tense.	Do. for the Present.
1 com.	נִי — נִי	נִי
2 masc.	הָ, <i>in pausa</i> הָ or הָ	הָ or הָ
2 fem.	הָ הָ — הָ	הָ — הָ or הָ
3 masc.	הָ הָ — הָ	הָ — הָ
3 fem.	הָ הָ — הָ	הָ

PLURAL.

1 com.	נוּ — נוּ	נוּ
2 masc.	כֶּם	כֶּם
2 fem.	כֶּן	כֶּן
3 masc.	ם — ם, <i>poeticè</i> מוּ	ם — ם, <i>poeticè</i> מוּ
3 fem.	ן — ן	ן

3. Affixes of the Present, when preceded by an Epenthetic Nún, more properly the Nún of confirmation and inference. See Art. 175. 17. &c., and the Syntax.

SINGULAR.

PLURAL.

1 com.	נִי — נִי for נִי — נִי	נוּ — נוּ
2 masc.	הָ — הָ — הָ	כֶּם — כֶּם
3 masc.	הָ for הָ — הָ	ם — ם
3 fem.	הָ — הָ	ן — ן

208. EXAMPLES OF THE THIRD PERSON SINGULAR PRETERITE OF THE VERB, WITH ITS VARIOUS AFFIXED PRONOUNS.

הָ he visited me ; הָ — us ; הָ — thee, m., הָ — thee, f. ; הָ — you, m., הָ — you, f. ; הָ, or contr. הָ, or הָ — him, הָ

~~her~~; פָּקְדָם, poeticè פָּקְדָמוּ — *them*, m., פָּקְדוּ — *them*, f.

Third Person Singular, Feminine. {with Pronom. of
affected

פָּקְדָתִי *she visited me*, com.; פָּקְדָתִנוּ — *us*, com.; פָּקְדָתְךָ — *thee*, m., פָּקְדָתְךָ — *thee*, f.; פָּקְדָתְכֶם — *you*, m., פָּקְדָתְכוּ — *you*, f.; פָּקְדָתָהּ or פָּקְדָתוֹ — *him*, פָּקְדָתָהּ or פָּקְדָתָהּ — *her*; פָּקְדָתָם — *them*, m., פָּקְדָתָן — *them*, f.

Second Person Masculine.

פָּקְדָתִי *thou visitedst me*, com.; פָּקְדָתִנוּ — *us*, com.; פָּקְדָתְךָ or פָּקְדָתוֹ — *him*, פָּקְדָתְךָ — *her*; פָּקְדָתָם — *them*, m., פָּקְדָתָן — *them*, f.

Second Person Feminine.

פָּקְדָתִי *thou (fem.) visitedst me*, com.; פָּקְדָתִנוּ — *us*, com.; פָּקְדָתְךָ or פָּקְדָתִי — *him*, פָּקְדָתִי *her*; פָּקְדָתִים — *them*, m., פָּקְדָתִין — *them*, f.

First Person Singular Com.

פָּקְדָתִי *I visited thee*, m., פָּקְדָתִיךָ — *thee*, f.; פָּקְדָתִיכֶם — *you*, m., פָּקְדָתִיכוּ — *you*, f.; פָּקְדָתִיהּ or פָּקְדָתוֹ — *him*, פָּקְדָתִיהּ — *her*; פָּקְדָתִים — *them*, m., פָּקְדָתִין — *them*, f.

Third Person Plural Com.

פָּקְדוֹנִי *they visited me*, com.; פָּקְדוֹנִי — *us*, com.; פָּקְדוֹךָ — *thee*, m., פָּקְדוֹךָ — *thee*, f.; פָּקְדוֹכֶם — *you*, m., פָּקְדוֹכוּ — *you*, f.; פָּקְדוֹהּ — *him*, פָּקְדוֹהּ — *her*; פָּקְדוֹם — *them*, m., or, poeticè פָּקְדוֹמוּ — *them*, f.

Second Person Plural Com.

בְּקִדְתִּינוּ *ye (com.) visited me*; בְּקִדְתֵּינוּ — *us, com.*; בְּקִדְתוֹהוּ — *him*, בְּקִדְתֶּיהָ — *her*; בְּקִדְתוֹם — *them, m.*, בְּקִדְתוֹן — *them, f.*

First Person Plural Com.

בְּקִדְדִּנוּ *we (com.) visited thee, m.*; בְּקִדְדִּנִּי — *thee, f.*; בְּקִדְדִּנְכֶם — *you, m.*, בְּקִדְדִּנְךָ — *you, f.*; בְּקִדְדוֹהוּ — *him*, בְּקִדְדוֹהָ — *her*; בְּקִדְדוֹם — *them, m.*, בְּקִדְדוֹן — *them, f.*

EXAMPLES OF THE PRESENT TENSE, WITH THE AFFIXED PRONOUNS.

Third Person Singular Masc.

יִבְקֶדְנִי *he visits me, com.*; יִבְקֶדְנוּ — *us, com.*; יִבְקֶדְךָ — *thee, m.*, יִבְקֶדְךָ — *thee, f.*; יִבְקֶדְכֶם — *you, m.*, יִבְקֶדְכָּן — *you, f.*; יִבְקֶדְהוּ or יִבְקֶדְי — *him*, יִבְקֶדְהָ or יִבְקֶדְהָ — *her*; יִבְקֶדְם — *them, m.*, or, poetice יִבְקֶדְמוּ — *them, f.*: with the Epenthetic or Paragogic ך, יִבְקֶדְנִי *he visits him*, יִבְקֶדְנָה — *her*, יִבְקֶדְךָ — *thee*; יִבְקֶדוּן *they visit*; יִמְצְאוּנִי *they find me*, Prov. i. 28; יִשְׁרְתוּנֶךָ *they serve thee, f.*; יִלְבְּדוּן *they take him*, and so on

Remarks.

209. It will be seen by the Table, that every possible combination of the verb with the pronoun thus affixed is not made: *I visited myself, thou visitedst thyself*, and the like, would rather fall under the province of one of the reciprocal species: as, בְּקִדְדִּיתִי, or בְּקִדְדִּיתִי in *Nipphál* or *Hithpāhél*, and would not, therefore, be made in *Kal* by affixing the pronouns; but, which of these species is to be adopted, custom alone can determine. We have, nevertheless, a very few examples in which this combination is made in

Kal : as, אָנִי עָשִׂיתָנִי, *I made myself*, or, *for myself*, Ezek. xxix. 3, in which the repetition of the pronoun seems to add some emphasis to the passage.

2. With respect to the vowels of the root, it will immediately be perceived, that they are subject to the same laws which prevail in the nouns, when receiving similar additions. In the *syllabic* affixes, for example, as the last consonant of the root must be taken in order to enounce the syllable, the preceding vowel must either be perfect, or rejected. But neither of the vowels of the root in *Kal* is *immutable*; and, as the first is the farthest removed from the accent, it is rejected, as in the nouns; and we have פָּקַדְנִי, just as we have יִבְרָךְ (Art. 153. 2.). In like manner, when the affix is *syllabic*, we have the first vowel rejected, and the second made *imperfect*, as often as the accent is with the affix : as, פָּקַדְתָּם, just as we have יִבְרָכֶם in the nouns. This necessarily holds good in the Present tense, the Imperative, Infinitive and Participles; as also in all the other species *Nipphál*, *Pihél*, &c., as well as in the defective verbs, nouns, and participles, due respect being had to the etymology of the words.

3. In a few instances the affix of the first person has (ט) instead of (-) : as, שָׁמְעָנִי he hath heard me, Ps. cxviii. 5; פָּזַחְנִי thou hast despised me, 2 Sam. xii. 10. But in the last case this seems to have been brought about by the influence of the accent (Art. 120. 7.).

4. For the feminine affix הָ, we sometimes have הַ; as, קָרָאָהּ he hath called thee (fem.), Is. liv. 6. So הִבְרָאָהּ thy being created, Ezek. xxviii. 15, which are generally thought to be Chaldaisms. In the last case, however, the pause-accent will be sufficient to account for the anomaly (Art. 123. 4.).

5. When, however, the accent is on any occasion drawn back, the vowel accompanying the affix will necessarily be *imperfect*; as, אָהַבְתָּהּ she hath loved thee (fem.); גָּנְבָתָם she hath stolen them, &c. Art. 119. 3. cor.

6. It should also be observed, that whenever the root ends in either ה or י by the process of conjugation, &c. the affixes are simply added; as, פָּקַדְנִי without any previous vowel or *Shévá*; and, that when the affixes are found both in the *syllabic*, and *asyl-labic*, forms, the *syllabic* must be taken in these cases : as, פָּקַדְתָּהּ, not פָּקַדְתָּהּ they visited her; פָּקַדְתָּהּ, not פָּקַדְתָּהּ they visited him. The reason is obvious : one vowel following another will be unutt-

terable; and, in order to avoid this, a consonant must be introduced.

7. In *פָּקַדְתָּ* the terminating vowel gives place to the vowel of the affix; as, *פָּקַדְתָּנִי* *thou visitedst me*.

8. The form *פָּקַדְתָּ* is found in a few instances with the pronominal affixes; as, *הִשְׁפַּעְתָּנוּ* *thou (fem.) hast adjured us*, Josh. ii. 17, 20: but, most frequently, the form *פָּקַדְתִּי* is taken (see Art. 188. 25.): as, *פָּקַדְתִּינִי*; and, without י, *פָּקַדְתָּנִי* *thou (fem.) hast visited me*. When this is the case, the context alone must determine whether the verb is of the first or second person. In a few cases also, (·) takes the place of (·); as, *הוֹרַדְתָּנוּ* *thou (fem.) hast caused us to descend*, Josh. ii. 18.

9. The second persons, masculine and feminine, plural take the forms *פָּקַדְתֶּם*, instead of *פָּקַדְתָּם* or *פָּקַדְתֶּן*—before the affixed pronouns; as, *פָּקַדְתֶּמְנִי* *ye (com.) visited me*. In this case, the affixed pronoun seems to be of the Chaldaic form, *אַתָּיִן* *you*, instead of the Hebrew one *אַתָּם*, or *אַתֶּן*.

On the Vowels of the Present Tense, the Imperative, Infinitive, and Participles.

210. As the terminating vowel of the Present tense is *mutable* in the regular triliteral verb in *Kal*, it will be rejected upon receiving any asyllabic affix; as, *יָפְקַדְנִי* *he visits me*; but, when the affix is syllabic, it will be changed for its correspondent imperfect vowel; as, *יָפְקַדְךָ* *he visits thee*, &c. due regard being had to the vowel as determined by usage: i. e. whether it be (י) (-), (·), or (·), and to the following consonant, whether it be guttural or not.

In a few instances, the vowels proper for the affixes of the preterite are found with those of the present; as, *יִשְׁפִּיעֲנִי* *he will fill me*, Job ix. 18; *יִפְקַדְנוּ* *he will acknowledge us*, Is. lxiii. 16; *יִקְרַם* *we will strike or pierce them*, Num. xxi. 30, &c. And, *vice versa*, those proper for the present with the preterite; as, *יָפְקַדְנִי* *he hath corrected me*, Is. viii. 11.

2. These observations will apply to the affixing of the pronouns to the present tenses of verbs of every species and sort.

3. In the Imperatives, however, which receive no preformatives, the vowels will be regulated as they are in the nouns (which in reality the Imperatives all are); and, as the form proper for construction

will take the affixed pronouns, the ultimate or penultimate vowels alone can be subject to change, as in the nouns; e. g. שְׁלַחְנִי *send me*, from שָׁלַח *send*: שְׁמַעְנִי *hear ye me*, from שָׁמַע *hear*. So יָדַעְתָּ *know thou him*, from יָדַע.

4. Those terminating in (ו) have been thought to be subject to a transposition; as, שְׁמַרְנִי *keep thou me*, from שָׁמַר. I believe, however, that שָׁמַר is the primitive word taken in these cases, whence we shall regularly have שְׁמַרְנִי, &c.

5. The Infinitives are subject to the same general laws with the Imperatives of *Kal*, and these also prevail in every species of the Segolate nouns; i. e. we must inquire, in the first place, what form of the primitive has been taken, and then add our affixes, &c. just as we do to those nouns. Examples; מְלִכּוֹ *his reigning*, from מָלַךְ, or rather מִלֵּךְ; מְרַדְּפִי *my persecuting*, from רָדַף or רִדַּף. So מְאַסְּכֶם for מֵאַסְכֶם (Art. 106. 2.) *your spurning*, from מָאָס or מֵאָס; מְקַרְבֶּכֶם, for מִקְרַבְכֶם *your drawing near*, from קָרַב or קִרַּב. Sometimes obliquely (Art. 96. 2.): as, מְצַרְכֶם *your reaping*, from קָצַר or קִצַּר.

6. It may be observed that with the affixes אֶ-, בְּ-, and כֶּ-, both forms are found; as, אֹכְלֶךָ *thy eating*, Gen. ii. 17; אֹכְלֶכֶם *your eating*, Gen. iii. 5; שְׁמַעְתָּ *thy hearing*, 2 Sam. v. 24; שְׁמַעְכֶם *your hearing*, Josh. vi. 5. But it seldom happens that the same word is found in both forms: which seems to shew, that in one case, one primitive form has been preferred, and in another, another.

7. Infinitives of other forms are subject to the general laws which prevail in nouns of the same forms.

8. Nothing further need be said on the manner in which the participles receive the pronominal affixes. They are nothing but nouns, and are, therefore, subject to the same variations with them.

On the mode of affixing the Pronouns to the different parts of the Defective Verbs.

211. It will be quite unnecessary to detain the Student long on this subject. He will only have to bear in mind, what has been laid down in our Canons on the mutable and quiescent characters of the letters אֶהְיֶה—on הָ, as

occasionally rejected—on roots having the second and third radical letter the same, and hence occasionally losing one, which will however return whenever circumstances will allow it, under the form of *Dāgēsh forte*—and on the vowels, as regulated by the occurrence of gutturals, the addition of *syllabic*, or *asyllabic* augments, and the like; all of which has been abundantly exemplified in the preceding pages. We shall now, therefore, take our leave of this subject.—The following are tables, intended to show the full conjugations of the different kinds of verbs, in illustration of the rules detailed and exemplified in our present and preceding Lecture.

These Tables have been taken from the “*Lehrgebäude der Hebraischen Sprache*” of Dr. Gesenius, with some slight alterations.

Paradigm of Verbs in KAL.

	Regular Verb.	Verb. -1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. 5 init.	Verb. ד
<u>PRETER.</u>						
Sing. 3 m.	הָמַל	עָמַד	זָעָה	שָׁמַע	נָגַשׁ	סָבַ
3 f.	הָמְלָה	עָמְדָה	זָעָהָ	שָׁמְעָה	נָגְשָׁה	סָבָה
2 m.	הָמַלְתָּ	עָמַדְתָּ	זָעַקְתָּ	שָׁמַעְתָּ	נָגַשְׁתָּ	סָבַוְתָּ
2 f.	הָמַלְתְּ	עָמַדְתְּ	זָעַקְתְּ	שָׁמַעְתְּ	נָגַשְׁתְּ	סָבַוְתְּ
1 com.	הָמַלְתִּי	עָמַדְתִּי	זָעַקְתִּי	שָׁמַעְתִּי	נָגַשְׁתִּי	סָבַוְתִּי
Plur. 3 com.	הָמַלּוּ	עָמְדוּ	זָעָקוּ	שָׁמְעוּ	נָגְשׁוּ	סָבּוּ
2 m.	הָמַלְתֶּם	עָמַדְתֶּם	זָעַקְתֶּם	שָׁמַעְתֶּם	נָגַשְׁתֶּם	סָבַוְתֶּם
2 f.	הָמַלְתֶּן	עָמַדְתֶּן	זָעַקְתֶּן	שָׁמַעְתֶּן	נָגַשְׁתֶּן	סָבַוְתֶּן
1 com.	הָמַלְנוּ	עָמַדְנוּ	זָעַקְנוּ	שָׁמַעְנוּ	נָגַשְׁנוּ	סָבַוְנוּ
<u>INF. abs.</u>						
	הָמִיל	עָמִיד	זָעִוָה	שָׁמִיעַ	נָגִישׁ	סָבִיב
<u>INF. const.</u>						
	הָמִיל	עָמִיד	זָעָה	שָׁמַעַ	נָגַשְׁתָּ	סָבַ
<u>IMPERATIVE.</u>						
Sing. m. 2 nd	הָמִיל	עָמִיד	זָעָה	שָׁמַע	נָגַשׁ	סָבַ
f.	הָמְלִי	עָמְדִי	זָעָהִי	שָׁמְעִי	נָגְשִׁי	סָבִי
Plur. m. 2 nd	הָמַלּוּ	עָמְדוּ	זָעָקוּ	שָׁמְעוּ	נָגְשׁוּ	סָבּוּ
f.	הָמַלְנָה	עָמַדְנָה	זָעַקְנָה	שָׁמַעְנָה	נָגַשְׁנָה	סָבַוְנָה
<u>PRESENT.</u>						
Sing. 3 m.	יִהְיֶה	יִעֲמֹד	יִזְעַק	יִשְׁמַע	יִנָּגֵשׁ	יִסָּבֵב
3 f.	יִהְיֶהָ	יִעֲמֹדָה	יִזְעַקָה	יִשְׁמַעָה	יִנָּגֵשׁ	יִסָּבֵבָה
2 m.	יִהְיֶהָ	יִעֲמֹדָה	יִזְעַקָה	יִשְׁמַעָה	יִנָּגֵשׁ	יִסָּבֵבָה
2 f.	יִהְיֶהֿ	יִעֲמֹדִי	יִזְעַקִי	יִשְׁמַעִי	יִנָּגֵשִׁי	יִסָּבֵבִי
1 com.	יִהְיֶהָ	יִעֲמֹדָה	יִזְעַקָה	יִשְׁמַעָה	יִנָּגֵשׁ	יִסָּבֵבָה
Plur. 3 m.	יִהְיֶהוּ	יִעֲמְדוּ	יִזְעַקוּ	יִשְׁמְעוּ	יִנָּגְשׁוּ	יִסָּבְבוּ
3 f.	יִהְיֶהֿ	יִעֲמְדוּנָה	יִזְעַקְנָה	יִשְׁמַעְנָה	יִנָּגְשׁוּנָה	יִסָּבְבוּנָה
2 m.	יִהְיֶהָ	יִעֲמְדוּ	יִזְעַקוּ	יִשְׁמְעוּ	יִנָּגְשׁוּ	יִסָּבְבוּ
2 f.	יִהְיֶהֿ	יִעֲמְדוּנָה	יִזְעַקְנָה	יִשְׁמַעְנָה	יִנָּגְשׁוּנָה	יִסָּבְבוּנָה
1 com.	יִהְיֶהוּ	יִעֲמְדוּ	יִזְעַקוּ	יִשְׁמְעוּ	יִנָּגְשׁוּ	יִסָּבְבוּ
<u>PRES. apoc.</u>						
	—	—	—	—	—	—
<u>PART. act.</u>						
	הָמֵל	עָמֵד	זָעָק	שָׁמַעַ	נָגַשׁ	סָבַב
<u>pass.</u>						
	הָמוּל	עָמוּד	זָעִיָה	שָׁמוּעַ	נָגִישׁ	סָבִיב

Paradigm of Verbs in KAL.

Verb. init.	Verb. init.	Verb. init.	Verb. med.	Verb. med.	Verb. final.	Verb. final.
אָכַל	יָשַׁב	יָטַב	קָם	פָּן	מָצָא	גָּלָה
regular.	regular.	regular.	קָמָה	like קָם	מָצָאָה	גָּלָתָה
			קָמַתָּ		מָצָאתָ	גָּלִיתָ
			קָמַתָּ		מָצָאתָ	גָּלִיתָ
			קָמַתִּי		מָצָאתִי	גָּלִיתִי
			קָמוּ		מָצְאוּ	גָּלוּ
			קָמְתֶם		מָצְאתֶם	גָּלִיתֶם
			קָמְתֻן		מָצְאתֻן	גָּלִיתֻן
			קָמְנוּ		מָצְאֻנוּ	גָּלִינוּ
אָכַל	יָשׁוּב	יָטוּב	קוּם	פּוֹן	מִצְוֹא	גָּלָה
אָכַל	שָׁבַת	יָטַב	קוּם	פּוֹן	מִצְוֹא	גָּלוּת
אָכַל	יָרַשׁ	יָטַב	קוּם	פּוֹן	מִצְוֹא	גָּלָה
אָכַל	יָרַשׁ	none.	קוּמִי	פָּנִי	מִצְוֹא	גָּלוּ
אָכַל	יָרַשׁ		קוּמוּ	פָּנֵינוּ	מִצְוֹא	גָּלוּ
אָכַלְנָה	יָרַשְׁנָה		קָמְנָה	—	מִצְוֹנָה	גָּלוּנָה
יָאָכַל	יָיָשַׁב	יָיָטַב	יָקוּם	יָבִין	יָמָצָא	יָגָלָה
תָּאָכַל	תָּיָשַׁב	תָּיָטַב	תָּקוּם	תָּבִין	תָּמָצָא	תָּגָלָה
תָּאָכַל	תָּיָרַשׁ	תָּיָטַב	תָּקוּם	תָּבִין	תָּמָצָא	תָּגָלָה
תָּאָכְלִי	תָּיָרַשְׁי	תָּיָטְבִי	תָּקוּמִי	תָּבִינִי	תָּמָצְאִי	תָּגָלִי
אָכַל	אִירַשׁ	אִיטַב	אָקוּם	אָבִין	אָמָצָא	אָגָלָה
יָאָכְלוּ	יָיָרַשׁוּ	יָיָטְבוּ	יָקוּמוּ	יָבִינוּ	יָמָצְאוּ	יָגָלוּ
תָּאָכְלָנָה	תָּיָרַשְׁנָה	תָּיָטְבִּנָה	תָּקוּמִינָה	—	תָּמָצְאִינָה	תָּגָלִינָה
תָּאָכְלוּ	תָּיָרַשׁוּ	תָּיָטְבוּ	תָּקוּמוּ	תָּבִינוּ	תָּמָצְאוּ	תָּגָלוּ
תָּאָכְלָנָה	תָּיָרַשְׁנָה	תָּיָטְבִּנָה	תָּקוּמִינָה	—	תָּמָצְאִינָה	תָּגָלִינָה
נָאָכַל	נִירַשׁ	נִיטַב	נָקוּם	נָבִין	נָמָצָא	נָגָלָה
			נָלָם	נָבִן		נָגָל
אָכַל	יָשַׁב	יָטַב	קָם	פָּן	מָצָא	גָּלָה
אָכְלוּ	יָשׁוּבוּ	יָטוּבוּ	קָמוּ		מָצְאוּ	גָּלוּ

Paradigm of Verbs in NIPHAL.

	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. ז init.	Verb. ד
PRETER.						
Sing. 3 m.	נִקְחַל	נִקְחַד	נִזְעַק	נִשְׁמַע	נִבֵּשׁ	נִסָּב
3 f.	נִקְחְלָה	נִקְחְדָה	נִזְעַקָה	נִשְׁמַעָה	נִבֵּשָׁה	נִסָּבָה
2 m.	נִקְחַלְתָּ	נִקְחַדְתָּ	נִזְעַקְתָּ	נִשְׁמַעְתָּ	נִבֵּשְׁתָּ	נִסָּבְתָּ
2 f.	נִקְחַלְתְּ	נִקְחַדְתְּ	נִזְעַקְתְּ	נִשְׁמַעְתְּ	נִבֵּשְׁתְּ	נִסָּבְתְּ
1 com.	נִקְחַלְתִּי	נִקְחַדְתִּי	נִזְעַקְתִּי	נִשְׁמַעְתִּי	נִבֵּשְׁתִּי	נִסָּבְתִּי
Plur. 3 com.	נִקְחַלּוּ	נִקְחַדּוּ	נִזְעַקּוּ	נִשְׁמַעּוּ	נִבֵּשּׁוּ	נִסָּבּוּ
2 m.	נִקְחַלְתֶּם	נִקְחַדְתֶּם	נִזְעַקְתֶּם	נִשְׁמַעְתֶּם	נִבֵּשְׁתֶּם	נִסָּבְתֶּם
2 f.	נִקְחַלְתֶּן	נִקְחַדְתֶּן	נִזְעַקְתֶּן	נִשְׁמַעְתֶּן	נִבֵּשְׁתֶּן	נִסָּבְתֶּן
1 com.	נִקְחַלְנוּ	נִקְחַדְנוּ	נִזְעַקְנוּ	נִשְׁמַעְנוּ	נִבֵּשְׁנוּ	נִסָּבְנוּ
INFINITIVE.	הִקְחַל	הִקְחַד	הִזְעַק	הִשְׁמַע	הִנִּבֵּשׁ	הִנִּסָּב
IMPERATIVE.						
Sing. m.	הִקְחַל	הִקְחַד	הִזְעַק	הִשְׁמַע	הִנִּבֵּשׁ	הִנִּסָּב
f.	הִקְחְלִי	הִקְחְדִי	הִזְעַקִי	הִשְׁמַעִי	הִנִּבֵּשִׁי	הִנִּסָּבִי
Plur. m.	הִקְחַלּוּ	הִקְחַדּוּ	הִזְעַקּוּ	הִשְׁמַעּוּ	הִנִּבֵּשּׁוּ	הִנִּסָּבּוּ
f.	הִקְחַלְנָה	הִקְחַדְנָה	הִזְעַקְנָה	הִשְׁמַעְנָה	הִנִּבֵּשְׁנָה	הִנִּסָּבְנָה
PRESENT.						
Sing. 3 m.	יִקְחַל	יִקְחַד	יִזְעַק	יִשְׁמַע	יִנִּבֵּשׁ	יִנִּסָּב
3 f.	תִּקְחַל	תִּקְחַד	תִּזְעַק	תִּשְׁמַע	תִּנִּבֵּשׁ	תִּנִּסָּב
2 m.	תִּקְחַל	תִּקְחַד	תִּזְעַק	תִּשְׁמַע	תִּנִּבֵּשׁ	תִּנִּסָּב
2 f.	תִּקְחְלִי	תִּקְחְדִי	תִּזְעַקִי	תִּשְׁמַעִי	תִּנִּבֵּשִׁי	תִּנִּסָּבִי
1 com.	אִקְחַל	אִקְחַד	אִזְעַק	אִשְׁמַע	אִנִּבֵּשׁ	אִנִּסָּב
Plur. 3 m.	יִקְחַלּוּ	יִקְחַדּוּ	יִזְעַקּוּ	יִשְׁמַעּוּ	יִנִּבֵּשּׁוּ	יִנִּסָּבּוּ
3 f.	תִּקְחַלְנָה	תִּקְחַדְנָה	תִּזְעַקְנָה	תִּשְׁמַעְנָה	תִּנִּבֵּשְׁנָה	תִּנִּסָּבְנָה
2 m.	תִּקְחַלּוּ	תִּקְחַדּוּ	תִּזְעַקּוּ	תִּשְׁמַעּוּ	תִּנִּבֵּשּׁוּ	תִּנִּסָּבּוּ
2 f.	תִּקְחַלְנָה	תִּקְחַדְנָה	תִּזְעַקְנָה	תִּשְׁמַעְנָה	תִּנִּבֵּשְׁנָה	תִּנִּסָּבְנָה
1 com.	נִקְחַל	נִקְחַד	נִזְעַק	נִשְׁמַע	נִבֵּשׁ	נִסָּב
PRES. apoc.	—	—	—	—	—	—
PARTICIPLE.	נִקְחַל	נִקְחַד	נִזְעַק	נִשְׁמַע	נִבֵּשׁ	נִסָּב

Paradigm of Verbs in NIPHAL.

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Paradigm of Verbs in PIHKL.

PRETER.	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. 5 init.	Verb. 6 init.
Sing. 3 m.	הָפֵל	עָמַד	בָּרַךְ	שָׁמַע	נָגַשׁ	סוֹבַב
3 f.	הָפִלָה		בָּרְכָה	שָׁמְעָה		סוֹבְכָה
2 m.	הָפַלְתָּ	regular.	בָּרַכְתָּ	שָׁמַעְתָּ	regular.	סוֹבַכְתָּ
2 f.	הָפַלְתְּ		בָּרַכְתְּ	שָׁמַעְתְּ		סוֹבַכְתְּ
1 com.	הָפַלְתִּי		בָּרַכְתִּי	שָׁמַעְתִּי		סוֹבַכְתִּי
Plur. 3 com.	הָפְלוּ		בָּרְכוּ	שָׁמְעוּ		סוֹבְכוּ
2 m.	הָפַלְתֶּם		בָּרַכְתֶּם	שָׁמַעְתֶּם		סוֹבַכְתֶּם
2 f.	הָפַלְתֶּן		בָּרַכְתֶּן	שָׁמַעְתֶּן		סוֹבַכְתֶּן
1 com.	הָפַלְנוּ		בָּרַכְנוּ	שָׁמַעְנוּ		סוֹבַכְנוּ
INFINITIVE.	הָפֵל	עָמַד	בָּרַךְ	שָׁמַע	נָגַשׁ	סוֹבַב
IMPERATIVE.						
Sing. m.	הָפֵל	עָמַד	בָּרַךְ	שָׁמַע	נָגַשׁ	סוֹבַב
f.	הָפִילִי	reg.	בָּרְכִי	שָׁמְעִי	&c.	סוֹבְכִי
Plur. m.	הָפְלוּ		בָּרְכוּ	שָׁמְעוּ		סוֹבְכוּ
f.	הָפִילְנָה		בָּרַכְנָה	שָׁמְעִנָה		סוֹבְכִנָה
PRESENT.						
Sing. 3 m.	יִהְיֶה	יַעֲמֹד	יִבָּרֵךְ	יִשְׁמַע	יִנָּגֵשׁ	יִסּוּבַב
3 f.	יִתְפַּלֵּל		יִתְבָּרֵךְ	יִתְשַׁמַּע	&c.	יִתְסוּבַב
2 m.	יִתְפַּלֵּל	regular.	יִתְבָּרֵךְ	יִתְשַׁמַּע		יִתְסוּבַב
2 f.	יִתְפַּלְּלִי		יִתְבָּרְכִי	יִתְשַׁמְּעִי		יִתְסוּבְכִי
1 com.	יִתְפַּלֵּל		יִתְבָּרֵךְ	יִתְשַׁמַּע		יִתְסוּבַב
Plur. 3 m.	יִתְפַּלְּלוּ		יִתְבָּרְכוּ	יִתְשַׁמְּעוּ		יִתְסוּבְכוּ
3 f.	יִתְפַּלְּלֶנָּה		יִתְבָּרְכֶנָּה	יִתְשַׁמְּעֶנָּה		יִתְסוּבְכֶנָּה
2 m.	יִתְפַּלְּלוּ		יִתְבָּרְכוּ	יִתְשַׁמְּעוּ		יִתְסוּבְכוּ
2 f.	יִתְפַּלְּלֶנָּה		יִתְבָּרְכֶנָּה	יִתְשַׁמְּעֶנָּה		יִתְסוּבְכֶנָּה
1 com.	יִתְפַּלְּלוּ		יִתְבָּרְכוּ	יִתְשַׁמְּעוּ		יִתְסוּבְכוּ
PRES. apoc.	—	—	—	—	—	—
PARTICIPLE.	הֹפֵל	מַעֲמֹד	מְבָרֵךְ	מְשַׁמֵּעַ	מְנָגֵשׁ	מְסוּבַב

Paradigm of Verbs in PIHEL.

Verb יָ init.	Verb. יָ or יָ init.		Verb. יָ med.	Verb. יָ med.	Verb. יָ final.	Verb. יָ final.
יָ regular.	יָ regular.	יָ regular.	יָ יָ יָ יָ יָ יָ יָ יָ	יָ like the last.	יָ יָ יָ יָ יָ יָ יָ יָ	יָ יָ יָ יָ יָ יָ יָ יָ
יָ	יָ	יָ	יָ	יָ	יָ	יָ
יָ	יָ	יָ	יָ	יָ	יָ	יָ
&c.	&c.	&c.	יָ יָ יָ	&c.	יָ יָ יָ	יָ יָ יָ
יָ	יָ	יָ	יָ יָ יָ יָ יָ יָ יָ יָ	יָ &c.	יָ יָ יָ יָ יָ יָ יָ יָ	יָ יָ יָ יָ יָ יָ יָ יָ
&c.	&c.	&c.	יָ יָ יָ יָ יָ יָ יָ יָ	&c.	יָ יָ יָ יָ יָ יָ יָ יָ	יָ יָ יָ יָ יָ יָ יָ יָ
—	—	—	—	—	—	יָ
יָ	יָ	יָ	יָ	יָ	יָ	יָ

Paradigm of Verbs in PUHAL.

	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. 5 init.	Verb. דד.
PRETER.						
Sing. 3 m.	הָפִיל	עָפַד	פָּרַךְ	שָׁמַע	נָגַשׁ	סוֹבַב
3 f.	הָפִילָה	regular.	פָּרַכָּה	שָׁמְעָה	regular.	סוֹבַכָּה
2 m.	הָפִילְתָּ		פָּרַכְתָּ	שָׁמַעְתָּ		סוֹבַכְתָּ
2 f.	הָפִילְתְּ		פָּרַכְתְּ	שָׁמַעְתְּ		סוֹבַכְתְּ
1 com.	הָפִילְתִּי		פָּרַכְתִּי	שָׁמַעְתִּי		סוֹבַכְתִּי
Plur. 3 com.	הָפִילוּ		פָּרְכוּ	שָׁמְעוּ		סוֹבְכוּ
2 m.	הָפִילְתֶּם	פָּרַכְתֶּם		שָׁמַעְתֶּם	סוֹבַכְתֶּם	
2 f.	הָפִילְתֶּן	פָּרַכְתֶּן		שָׁמַעְתֶּן	סוֹבַכְתֶּן	
1 com.	הָפִילְנוּ	פָּרַכְנוּ		שָׁמַעְנוּ	סוֹבַכְנוּ	
INFINITIVE.						
	הָפִיל	עָפַד	פָּרַךְ	שָׁמַע	נָגַשׁ	סוֹבַב
IMPERATIVE.						
Sing. m.	} None.					
f.						
Plur. m.						
f.						
PRESENT.						
Sing. 3 m.	יִהְיֶה	יַעֲפֹד	יִפְרֹךְ	יִשְׁמַע	יִנָּגֵשׁ	יִסוֹבֵב
3 f.	תִּהְיֶה	&c.	תִּפְרֹכָה	תִּשְׁמַע	&c.	תִּסוֹבֵב
2 m.	תִּהְיֶה		תִּפְרֹכָה	תִּשְׁמַע		תִּסוֹבֵב
2 f.	תִּהְיֶיךָ		תִּפְרֹכִי	תִּשְׁמָעִי		תִּסוֹבְכִי
1 com.	יִהְיֶה		יִפְרֹכָה	יִשְׁמַע		יִסוֹבֵב
Plur. 3 m.	יִהְיֶיךָ		יִפְרֹכוּ	יִשְׁמְעוּ		יִסוֹבְכוּ
3 f.	תִּהְיֶינָה	תִּפְרֹכְנָה		תִּשְׁמַעְנָה	תִּסוֹבְכְנָה	
2 m.	תִּהְיֶינָה	תִּפְרֹכוּ		תִּשְׁמְעוּ	תִּסוֹבְכוּ	
2 f.	תִּהְיֶינָה	תִּפְרֹכְנָה		תִּשְׁמַעְנָה	תִּסוֹבְכְנָה	
1 com.	נִהְיֶה	נִפְרֹךְ		נִשְׁמַע	נִסוֹבֵב	
PRES. apoc.						
	—	—	—	—	—	—
PARTICIPLE.						
	מִהְפִּיל	מֵעָפַד	מִפְרֹכָה	מִשְׁמַע	מִנָּגֵשׁ	מִסוֹבֵב

Paradigm of Verbs in HIPHIL.

	Regular Verb.	Verb 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. 5 init.	Verb. 6.
PRETER.						
Sing. 3 m.	הִקְטִיל	הִעֲמִיד	הִזְעִיק	הִשְׁמִיעַ	הִגִּישׁ	הִסְבִּיחַ
3 f.	הִקְטִילָהּ	הִעֲמִידָהּ		הִשְׁמִיעָהּ	הִגִּישָׁהּ	הִסְבִּיחָהּ
2 m.	הִקְטַלְתָּ	הִעֲמַדְתָּ	regular.	הִשְׁמַעְתָּ	הִגִּשְׁתָּ	הִסְבִּיחְתָּ
2 f.	הִקְטַלְתְּ	הִעֲמַדְתְּ		הִשְׁמַעְתְּ	הִגִּשְׁתְּ	הִסְבִּיחְתְּ
1 com.	הִקְטַלְתִּי	הִעֲמַדְתִּי		הִשְׁמַעְתִּי	הִגִּשְׁתִּי	הִסְבִּיחְתִּי
Plur. 3 com.	הִקְטִילוּ	הִעֲמִידוּ		הִשְׁמִיעוּ	הִגִּישׁוּ	הִסְבִּיחוּ
2 m.	הִקְטַלְתֶּם	הִעֲמַדְתֶּם		הִשְׁמַעְתֶּם	הִגִּשְׁתֶּם	הִסְבִּיחְתֶּם
2 f.	הִקְטַלְתֶּן	הִעֲמַדְתֶּן		הִשְׁמַעְתֶּן	הִגִּשְׁתֶּן	הִסְבִּיחְתֶּן
1 com.	הִקְטַלְנוּ	הִעֲמַדְנוּ		הִשְׁמַעְנוּ	הִגִּשְׁנוּ	הִסְבִּיחוּ
INFINITIVE.	הִקְטִיל	הִעֲמִיד	הִזְעִיק	הִשְׁמִיעַ	הִגִּישׁ	הִסְבִּיחַ
IMPERATIVE.						
Sing. m.	הִקְטֹל	הִעֲמִד	הִזְעֵק	הִשְׁמַע	הִגִּשׁ	הִסְבִּיחַ
f.	הִקְטִילִי	הִעֲמִידִי		הִשְׁמַעִי	הִגִּישִׁי	הִסְבִּיחִי
Plur. m.	הִקְטִילוּ	הִעֲמִידוּ	&c.	הִשְׁמַעוּ	הִגִּישׁוּ	הִסְבִּיחוּ
f.	הִקְטִילְנָה	הִעֲמִידְנָה		הִשְׁמַעְנָה	הִגִּישְׁנָה	הִסְבִּיחְנָה
PRESENT.						
Sing. 3 m.	יִקְטִיל	יַעֲמִיד	יִזְעִיק	יִשְׁמִיעַ	יִגִּישׁ	יִסְבִּיחַ
3 f.	תִּקְטִיל	תַּעֲמִיד		תִּשְׁמִיעַ	תִּגִּישׁ	תִּסְבִּיחַ
2 m.	תִּקְטִיל	תַּעֲמִיד	&c.	תִּשְׁמִיעַ	תִּגִּישׁ	תִּסְבִּיחַ
2 f.	תִּקְטִילִי	תַּעֲמִידִי		תִּשְׁמִיעִי	תִּגִּישִׁי	תִּסְבִּיחִי
1 com.	אֶקְטִיל	אֶעֱמִיד		אֶשְׁמִיעַ	אֶגִּישׁ	אֶסְבִּיחַ
Plur. 3 m.	יִקְטִילוּ	יַעֲמִידוּ		יִשְׁמִיעוּ	יִגִּישׁוּ	יִסְבִּיחוּ
3 f.	תִּקְטִלְנָה	תַּעֲמִידְנָה		תִּשְׁמַעְנָה	תִּגִּישְׁנָה	תִּסְבִּיחְנָה
2 m.	תִּקְטִילוּ	תַּעֲמִידוּ		תִּשְׁמַעוּ	תִּגִּישׁוּ	תִּסְבִּיחוּ
2 f.	תִּקְטִלְנָה	תַּעֲמִידְנָה		תִּשְׁמַעְנָה	תִּגִּישְׁנָה	תִּסְבִּיחְנָה
1 com.	נִקְטִיל	נַעֲמִיד		נִשְׁמִיעַ	נִגִּישׁ	נִסְבִּיחַ
Pres. apoc.	יִקְטֹל	יַעֲמֹד	יִזְעֹק	יִשְׁמַע	יִגִּשׁ	
PARTICIPLE	מִקְטִיל	מַעֲמִיד	מִזְעִיק	מִשְׁמִיעַ	מִגִּישׁ	מִסְבִּיחַ

Paradigm of Verbs in HIPHIL.

[illegible]

Paradigm of Verbs in HOPHAL.

	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. 5 init.	Verb. ד.
PRETER.						
Sing. 3 m.	הִקְטִיל	הִצְמַד	הִזְעָה	הִשְׁמַע	הִגִּשׁ	הִוִּסֵּב
3 f.	הִקְטִילָהּ	הִצְמְדָהּ	הִזְעָקָהּ	הִשְׁמַעָהּ	הִגִּשָּׁהּ	הִוִּסְבָּהּ
2 m.	הִקְטִילְתָּ	הִצְמַדְתָּ	הִזְעַקְתָּ	הִשְׁמַעְתָּ	הִגִּשְׁתָּ	הִוִּסְבוֹתָ
2 f.	הִקְטִילְתְּ	הִצְמַדְתְּ	הִזְעַקְתְּ	הִשְׁמַעְתְּ	הִגִּשְׁתְּ	הִוִּסְבוֹתְ
1 com.	הִקְטִילְתִּי	הִצְמַדְתִּי	הִזְעַקְתִּי	הִשְׁמַעְתִּי	הִגִּשְׁתִּי	הִוִּסְבוֹתִי
Plur. 3 com.	הִקְטִילוּ	הִצְמַדוּ	הִזְעָקוּ	הִשְׁמַעוּ	הִגִּשּׁוּ	הִוִּסְבוּ
2 m.	הִקְטִילְתֶּם	הִצְמַדְתֶּם	הִזְעַקְתֶּם	הִשְׁמַעְתֶּם	הִגִּשְׁתֶּם	הִוִּסְבוֹתֶם
2 f.	הִקְטִילְתֶּן	הִצְמַדְתֶּן	הִזְעַקְתֶּן	הִשְׁמַעְתֶּן	הִגִּשְׁתֶּן	הִוִּסְבוֹתֶן
1 com.	הִקְטִילְנוּ	הִצְמַדְנוּ	הִזְעַקְנוּ	הִשְׁמַעְנוּ	הִגִּשְׁנוּ	הִוִּסְבוֹנוּ
INFINITIVE.	הִקְטִיל	הִצְמַד	הִזְעָה	הִשְׁמַע	הִגִּשׁ	הִוִּסֵּב
IMPERATIVE.	} none.					
Sing. m.						
f.						
Plur. m.						
f.						
PRESENT.						
Sing. 3 m.	יִקְטִיל	יִצְמַד	יִזְעַה	יִשְׁמַע	יִגִּשׁ	יִוִּסֵּב
3 f.	תִּקְטִיל	תִּצְמַד	תִּזְעַה	תִּשְׁמַע	תִּגִּשׁ	תִּוִּסֵּב
2 m.	תִּקְטִיל	תִּצְמַד	תִּזְעַה	תִּשְׁמַע	תִּגִּשׁ	תִּוִּסֵּב
2 f.	תִּקְטִילִי	תִּצְמַדִּי	תִּזְעַקִּי	תִּשְׁמַעִי	תִּגִּשִׁי	תִּוִּסְבִּי
1 com.	אִקְטִיל	אִצְמַד	אִזְעַה	אִשְׁמַע	אִגִּשׁ	אִוִּסֵּב
Plur. 3 m.	יִקְטִילוּ	יִצְמַדוּ	יִזְעָקוּ	יִשְׁמַעוּ	יִגִּשּׁוּ	יִוִּסְבוּ
3 f.	תִּקְטִילְנָה	תִּצְמַדְנָה	תִּזְעַקְנָה	תִּשְׁמַעְנָה	תִּגִּשְׁנָה	תִּוִּסְבוֹנָה
2 m.	תִּקְטִילוּ	תִּצְמַדוּ	תִּזְעַקוּ	תִּשְׁמַעוּ	תִּגִּשּׁוּ	תִּוִּסְבוּ
2 f.	תִּקְטִילְנָה	תִּצְמַדְנָה	תִּזְעַקְנָה	תִּשְׁמַעְנָה	תִּגִּשְׁנָה	תִּוִּסְבוֹנָה
1 com.	נִקְטִיל	נִצְמַד	נִזְעַה	נִשְׁמַע	נִגִּשׁ	נִוִּסֵּב
PRES. apoc.	—	—	—	—	—	—
PARTICIPLE.	מִקְטִיל	מִצְמַד	מִזְעָה	מִשְׁמַע	מִגִּשׁ	מִוִּסֵּב

Paradigm of Verbs in HOPHAL.

Verb. ִּי init.	Verb. ִּי or ִּי init.	Verb. ִּי med.	Verb. ִּי med.	Verb. ִּי final.	Verb. ִּי final.
הִתְקַל	הִתְקַבּ	הִתְקַם	הִתְקַן	הִתְקַא	הִתְקַלָּה
like	הִתְקַבְּהָ	הִתְקַבְּהָ	like the last.	הִתְקַבְּהָ	הִתְקַלְתָּהּ
לעמוד	הִתְקַבְּתָּ	הִתְקַבְּתָּ		הִתְקַבְּתָּ	הִתְקַלְתָּ
	הִתְקַבְּתָּ	הִתְקַבְּתָּ		הִתְקַבְּתָּ	הִתְקַלְתָּ
	הִתְקַבְּתִּי	הִתְקַבְּתִּי		הִתְקַבְּתִּי	הִתְקַלְתִּי
	הִתְקַבְּוּ	הִתְקַבְּוּ		הִתְקַבְּוּ	הִתְקַלְּוּ
	הִתְקַבְּתֶּם	הִתְקַבְּתֶּם		הִתְקַבְּתֶּם	הִתְקַלְתֶּם
	הִתְקַבְּנוּ	הִתְקַבְּנוּ		הִתְקַבְּנוּ	הִתְקַלְתֶּם
	הִתְקַבְּנוּ	הִתְקַבְּנוּ		הִתְקַבְּנוּ	הִתְקַלְתֶּם
הִתְקַל	הִתְקַבּ	הִתְקַם	הִתְקַן	הִתְקַא	הִתְקַלָּה
יִתְקַל	יִתְקַבּ	יִתְקַם	יִתְקַן	יִתְקַא	יִתְקַלָּה
&c.	יִתְקַבְּהָ	יִתְקַבְּהָ	&c.	יִתְקַבְּהָ	יִתְקַלְתָּהּ
	יִתְקַבְּתָּ	יִתְקַבְּתָּ		יִתְקַבְּתָּ	יִתְקַלְתָּ
	יִתְקַבְּתִּי	יִתְקַבְּתִּי		יִתְקַבְּתִּי	יִתְקַלְתִּי
	יִתְקַבְּוּ	יִתְקַבְּוּ		יִתְקַבְּוּ	יִתְקַלְּוּ
	יִתְקַבְּתֶּם	יִתְקַבְּתֶּם		יִתְקַבְּתֶּם	יִתְקַלְתֶּם
	יִתְקַבְּנוּ	יִתְקַבְּנוּ		יִתְקַבְּנוּ	יִתְקַלְתֶּם
	יִתְקַבְּנוּ	יִתְקַבְּנוּ		יִתְקַבְּנוּ	יִתְקַלְתֶּם
—	—	—	—	—	—
מִתְקַל	מִתְקַבּ	מִתְקַם	מִתְקַן	מִתְקַא	מִתְקַלָּה

Paradigm of Verbs in HITHPAHEL.

	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. 3 init.	Verb. דד
PRETER.						
Sing. 3 m.	הִתְקַטֵּל	הִתְעַמֵּד	הִתְפַּקֵּד	הִתְבַּלֵּל	הִתְנַגַּשׁ	הִתְגַּלֵּל
3 f.	הִתְקַטְּלָה		הִתְפַּקְּדָה	הִתְבַּלְּחָה		הִתְגַּלְּלָה
2 m.	הִתְקַטַּלְתָּ		הִתְפַּקַּדְתָּ	הִתְבַּלַּחְתָּ		הִתְגַּלַּלְתָּ
2 f.	הִתְקַטַּלְתְּ	regular.	הִתְפַּקַּדְתְּ	הִתְבַּלַּחְתְּ	regular.	הִתְגַּלַּלְתְּ
1 com.	הִתְקַטַּלְתִּי		הִתְפַּקַּדְתִּי	הִתְבַּלַּחְתִּי		הִתְגַּלַּלְתִּי
Plur. 3 com.	הִתְקַטְּלוּ		הִתְפַּקְּדוּ	הִתְבַּלְּחוּ		הִתְגַּלְּלוּ
2 m.	הִתְקַטַּלְתֶּם		הִתְפַּקַּדְתֶּם	הִתְבַּלַּחְתֶּם		הִתְגַּלַּלְתֶּם
2 f.	הִתְקַטַּלְתֶּן		הִתְפַּקַּדְתֶּן	הִתְבַּלַּחְתֶּן		הִתְגַּלַּלְתֶּן
1 com.	הִתְקַטַּלְנוּ		הִתְפַּקַּדְנוּ	הִתְבַּלַּחְנוּ		הִתְגַּלַּלְנוּ
INFINITIVE.	הִתְקַטֵּל	הִתְעַמֵּד	הִתְפַּקֵּד	הִתְבַּלֵּל	הִתְנַגַּשׁ	הִתְגַּלֵּל
IMPERATIVE.						
Sing. m.	הִתְקַטֵּל	הִתְעַמֵּד	הִתְפַּקֵּד	הִתְבַּלֵּל	הִתְנַגַּשׁ	הִתְגַּלֵּל
f.	הִתְקַטְּלִי		הִתְפַּקְּדִי	הִתְבַּלְּחִי	&c.	הִתְגַּלְּלִי
Plur. m.	הִתְקַטְּלוּ		הִתְפַּקְּדוּ	הִתְבַּלְּחוּ		הִתְגַּלְּלוּ
f.	הִתְקַטַּלְנָה		הִתְפַּקַּדְנָה	הִתְבַּלַּחְנָה		הִתְגַּלַּלְנָה
PRESENT.						
Sing. 3 m.	יִתְקַטֵּל	יִתְעַמֵּד	יִתְפַּקֵּד	יִתְבַּלֵּל	יִתְנַגַּשׁ	יִתְגַּלֵּל
3 f.	יִתְקַטְּלָה		יִתְפַּקְּדָה	יִתְבַּלְּחָה	&c.	יִתְגַּלְּלָה
2 m.	יִתְקַטַּלְתָּ	&c.	יִתְפַּקַּדְתָּ	יִתְבַּלַּחְתָּ		יִתְגַּלַּלְתָּ
2 f.	יִתְקַטַּלְתְּ		יִתְפַּקַּדְתְּ	יִתְבַּלַּחְתְּ	regular.	יִתְגַּלַּלְתְּ
1 com.	אֶתְקַטֵּל		אֶתְפַּקֵּד	אֶתְבַּלֵּל		אֶתְגַּלֵּל
Plur. 3 m.	יִתְקַטְּלוּ		יִתְפַּקְּדוּ	יִתְבַּלְּחוּ		יִתְגַּלְּלוּ
3 f.	יִתְקַטַּלְנָה		יִתְפַּקַּדְנָה	יִתְבַּלַּחְנָה		יִתְגַּלַּלְנָה
2 m.	יִתְקַטַּלְתֶּם		יִתְפַּקַּדְתֶּם	יִתְבַּלַּחְתֶּם		יִתְגַּלַּלְתֶּם
2 f.	יִתְקַטַּלְתֶּן		יִתְפַּקַּדְתֶּן	יִתְבַּלַּחְתֶּן		יִתְגַּלַּלְתֶּן
1 com.	נִתְקַטֵּל		נִתְפַּקֵּד	נִתְבַּלֵּל		נִתְגַּלֵּל
PRES. apoc.	—	—	—	—	—	—
PARTICIPLE.	מִתְקַטֵּל	מִתְעַמֵּד	מִתְפַּקֵּד	מִתְבַּלֵּל	מִתְנַגַּשׁ	מִתְגַּלֵּל

LECTURE XIV.

ON THE SYNTAX.

212. IN endeavouring to investigate the principles of the Hebrew Syntax, we shall first consider the nature and construction of propositions; secondly, those of their several parts; and, lastly, shew how these have been combined, according to the Authors of the accents.

2. In the first place, then, every proposition will be either *general* or *particular*. A *general* proposition is that which contains a complete sentence expressive of some general truth: as, "Men die." A *particular*, or singular, proposition (as it is sometimes called), expresses only that which relates to particular individuals: as, "The men die." Hence,

3. When any *general* proposition is enounced in Hebrew, the word or words used for the purpose of enouncing the subject will, generally, be *indefinite*; i. e. will not have the definite article, or be otherwise limited;* while that which is intended to be the *most* impressive, will stand *first* in the order; e. g. זָרַע עֹלָה.

* In such expressions as תּוֹרַת יְהוָה תְּמִימָה the law of the Lord is perfect, &c. Ps. xix. 8, &c. although the truth is general, the proposition is not so; because it relates to one particular law, not to any general one.

The subject and predicate are, according to the Grammarians of Arabia, two words so placed, that they may be independent of each other in a grammatical or formal point of view, their relation being purely logical. The

author of the *Hidāyat oon Nahve* (p. ۳۴) says, المبتدأ والخبر هما اسمان مجردان من العوامل اللفظية أحدهما مسند إليه ويسمي المبتدأ والثاني مسند به ويسمي الخبر نحو زيد قائم والعامل فيها معنوي

יִקְצֹר-אֶן (any one)* sowing *iniquity*, reaps *vanity*, Prov. xxii. 8; מִים עֲמֻקִּים עֵצָה בְּלִב-אִישׁ (as) DEEP WATERS (is) *counsel in the heart of man*, Ib. xx. 5.

4. And, on the contrary, when any particular proposition is to be enounced, the word or words expressive of its subject must be made definite: as, הַשֶּׁמֶשׁ יָצָא (as to) THE SUN, IT ^{had} HAD ARISEN, Gen. xix. 23; פְּקֻדֵי יְהוָה ^{are} THE PRECEPTS OF JEHOVAH (are) *right*, Ps. xix. 9. This holds good whether the proposition be affirmative or negative.

5. Propositions will also be either *Incomplex*, or *Complex*; *Simple*, or *Compound*.

6. *Incomplex* propositions are those which contain no qualifying, or otherwise modifying, words in connection with either the subject, or predicate. *Complex* propositions are those which have such words. Of the first, יִבְנֶה בַּיִת *a house is built*, Prov. xxiv. 3, is an ex-

وهو الابتداء “The subject and predicate are two words construed independently of any GRAMMATICAL government. The first is that of which something is predicated, and is called المبتدأ or, the beginning: the second is that by which this predication is made, and is termed الخبر the enouncer: as, ZAID (is) STANDING. The government of them is regulated by the sense (or, is logical), that is, by the beginning,” or subject matter of the discourse.

This conjunction of words is termed by them الكلام, and is thus described by Ibn ul Hájib: ما تضمن كلمتين بالاسناد ولا يتأتى ذلك الا في اسمين او في فعل واسم “It is that which comprehends two words in connection with each other, which cannot happen except in the concurrence of two nouns, or of a verb and noun.” The word constituting the subject (المبتدأ) is, according to *El Hazeri*, placed first, on account of the importance which it holds in the estimation of the speaker or writer.” See Commentary on the *Agrumia* by Schnabell, Amsterdam, 1755, pp. ٤٠ ٤١.

* The capitals are intended to point out the words upon which the rule immediately bears.

ample. Of the second, בְּחָכְמָה יִבְנֶה בַּיִת *in, or by, wisdom is a house built, Ib.*

7. *Simple* propositions are those which have no supplementary or subordinate parts. *Compound* propositions are those which have such parts. Example of the first, בְּחָכְמָה יִבְנֶה בַּיִת *in wisdom is a house built*: of the second, וַיִּעַן הַמֶּלֶךְ וְשָׂרָיו וְכָל-הַקְהָל *so the king, and his princes, and the whole congregation, took counsel*, 2 Chron. xxx. 2. In this case the subject only is compound: others occur in which the predicate is also compound.

8. We now proceed to consider the relation of the subject with the predicate, ^{which?} which is indeed necessary to point out the construction of simple and incomplex propositions. We shall next shew how the complex and compound parts of propositions are constructed, i. e. on what principles their several parts are connected together.

On the Predicate of Propositions.

213. The predicate of any proposition may consist of nouns attributive or substantive (if predicables), or of verbs or pronouns, as in other languages.

2. Every proposition, whether general or particular, will, unless something particular require the contrary, have its predicate-indefinite. (Verbs, of course, when in the predicate, do not come under this rule, because it cannot be said of them, that they are either definite or indefinite): e. g. שִׁוְחָה עֲמוּקָה זֶנְבָה *a whore (is) a deep ditch*, Prov. xxiii. 27.

3. Here, זֶנְבָה being indefinite, the proposition will be general: and, as the rule requires the predicate also to be indefinite, this becomes a case in which some ambiguity might arise, as to which of the substantives is the subject of the proposition. The sense requires here that the last word זֶנְבָה be the subject, although שִׁוְחָה *a ditch* precedes: the sentence may be thus rendered, (as) *a deep ditch (is) a whore*.

4. Examples of particular propositions : וְהָאָרֶץ הָיְתָה יְהוָה and (as to) THE EARTH (it) *existed*, Gen. i. 2 ; יְהוָה מֶלֶךְ * *Jehovah* (is) *king*, Ps. x. 16. With a verb : בָּרָא אֱלֹהִים HE CREATED (i. e.) God, Gen. i. 1.

5. When, however, any thing very specific is intended to be enounced by the predicate, it will be made definite : as, יְהוָה הוּא הָאֱלֹהִים יְהוָה הוּא הָאֱלֹהִים *Jehovah he is THE GOD, Jehovah he is THE GOD*, 1 Kings xviii. 39.

6. Here, as both the subject and predicate are made definite, (unless a pronoun (as הוּא in this instance) were introduced in the place of the logical copula, or, unless the construction should otherwise contribute to explain the intention of the writer,) an ambiguity would arise, as to which of the words so defined is to be considered as the subject : e. g. אֲנִי־הוּא הַמְּדַבֵּר I (am) *he who speaketh*, Is. lii. 6. Or taking הוּא as the logical copula, *I am the speaker*. But by inverting the proposition we shall have, (as to) *the speaker, it is I*. In these cases, however, the sense afforded is generally the same whichever way we read the proposition. In others, where it is not, we have no other resource than the order of the construction, or the general sense of the context, to guide us.

7. From this and the case above noticed (Art. 213. 3.), some difficulties will occasionally arise in construing the Hebrew text, particularly in the books of Job, the Psalms, the Proverbs, and the Prophets, where the style is often sententious, and the order inverted.

It may be remarked, that as the Hebrews have no abstract verb which can stand for our logical copula *is*, and, as any pronoun may stand in the predicate of a sentence, due regard must be had to the subject of the context, in order to ascertain which of the pronouns, when more than one is used, is in the predicate : e. g. In Is. xli. 4, we have אֲנִי־הוּא I *he*, where a very slight consideration of the context will shew us, that אֲנִי is to be considered as in apposition with the subject of the sentence יְהוָה, and that הוּא must be in the

* Exod. xxxiv. 6, &c. יְהוָה יְהוָה אֵל רַחוּם וְחַנּוּן *Jehovah Jehovah* (is) *a God merciful and gracious*, &c. Both the construction and accents require that this passage be thus taken. Our translators, however, have taken it differently.

predicate. See also Deut. xxxii. 39, Neh. ix. 7, Jer. xiv. 22, Isa. xli. 4, xliii. 25, &c.

Of the Concordance of the Subject with the Predicate.

215. Whatever is predicated of any thing must not be incongruous with it, in sense at least : what the grammatical agreement may be, we shall see presently.

2. As the Grammatical forms of words were perhaps not much attended to in very early times, a difference in termination for the purpose of distinguishing between the feminine and the masculine gender would, probably, be among the first wanted, particularly in cases wherein there was no other means of intimating of what sex the person spoken of was. Number would soon be in the same predicament ; and hence, such terminations generally agreed upon and allowed to intimate these particulars, or other words used at first as attributes, and afterwards abridged and adopted as terminations, would be made to supply these defects. The latter of which I am inclined to believe was the case.

3. If then it were ever necessary to make any such distinctions as these, it must have been so in the subjects and predicates of sentences : because, as the one must be known to refer to the other ; and, as this could not be pointed out, in many cases, without some mark to apprise us of such relation, these terminations would naturally be employed in such cases.

4. In process of time, however, recourse would be had to the several figures of Rhetoric, such as *Personification*, *Epanorthosis*, *Metonymy*, or the like ; each of which would exert a very considerable influence on the construction of sentences ; and this is often found to be the case. When, therefore, we are to consider the relation of a subject with its predicate in the Hebrew, it

will sometimes be necessary to have recourse to one or other of these figures.

5. Generally then, the Predicate is found to agree with its subject in gender and number, considered either in a *logical* or a *formal* point of view.

By *logical* we mean, when the *gender, number, &c.* is regulated, not according to the *grammatical forms* of words, but by *their significations*; in which case they may be influenced by any of the figures of rhetoric, or not. By *formal* we mean, when the *gender, number, &c.* are considered with reference to the *grammatical forms* only: e. g. *בְּשָׁלָה יְרוּשָׁלַם וַיְהוּדָה נָפְלָה* *Jerusalem hath stumbled, and Judah hath fallen.* Is. iii. 8. Here *יְרוּשָׁלַם* is considered as *feminine, not as to form, but signification* (Art. 135. 5.); its predicate, therefore, *בְּשָׁלָה*, may be said to be in *logical*, not in *formal*, concordance with it. In the next member, *וַיְהוּדָה*, though *feminine in form*, is not considered as being so in signification; its predicate, therefore, is put in the masculine gender, *נָפְלָה*.*

6. In the example *וְהָיְתָה מְבֹלָה* *And (there) shall be a high way*, Isa. xi. 16, the concordance is purely *formal*. The same may be said of *אֱלֹהִים קְדוֹשִׁים* *God (is) holy ones*, Jos. xxiv. 19. *הִתְעוּ אֹתִי אֱלֹהִים* *They caused me to wander, i. e. God*, Gen. xx. 13. See also Gen. xxxv. 7. 2 Sam. vii. 23. Jer. x. 10. In all which cases the agreement appears to have been made with reference to the forms only, and not to the significations, of words.†

* Hence the names of nations, tribes, or families, may be taken as *collective* and singular nouns, and the names of regions, cities, &c. as singular feminine nouns, considered as *containers*, &c. See Exod. xiv. 30, Jer. xlvi. 11, 1 Kings xx. 20, 2 Sam. xvi. 3, Ps. cxiv. 2, Job i. 15. When, however, a verb is used as the predicate, as will be presently seen, the *apparent* nominative is not to be considered as the *real* nominative to it: but, as this must be in apposition with the *real* nominative, the rule respecting the concordance will hold good.

† I am well aware that these and similar passages have been appealed to in support of the doctrine of the Holy Trinity; but, until it shall be made probable, that the Sacred Writers did usually involve doctrines of this kind in the *mere forms* of words, I must be allowed to object to such methods of supporting an article of faith, which stands in need of no such support. For similar usages in the Greek and Latin, see Viger de idiotismis. Edit. 1813. pp. 32. 46, &c. Clarke's Homer. Iliad E., line 778, note.

7. The following is an instance of Personification:
 נִשְׁקוּ גִּדְּוֹת־וְאֵמֶת נִפְנְשׁוּ צֶדֶק וְשָׁלוֹם נִשְׁקוּ
 MET (*each other*), *righteousness and peace have SALUTED*
 (*each other*), Ps. lxxxiv. 11; i. e. they have met and
 saluted as men generally do, when on good terms with
 one another.

8. The following ones involve a Metonymy:* הָבֵל
 בְּנֵי-אָדָם כָּזָב בְּנֵי-אֵשׁ *the sons of mean men (are) vanity,*
the sons of eminent men (are) a lie, i. e. they are in effect
 as deceptive as vanity, or a lie; קִירֹתָיו עֵץ *its walls (are)*
wood, i. e. *made of wood*, Ezek. xli. 22; יֵהְיוּ כְּלֵי הַנְּעָרִים
 קִדְּשׁ *the vessels of the young men are holiness*, i. e. are
 made holy, 1 Sam. xxi. 6; הַמְּלָאכָה הַרְבֵּה *† The work*
(is) an increasing, Neh. iv. 13, i. e. is in a state of
 progress. So we say in English, "Knowledge is power,"
 i. e. it is the cause of power; "Money is a defence," is
 the means of obtaining a defence; "a man goes a
 hunting," and the like.

9. When one Predicate answers to several subjects
 differing from each other in gender or number, or both,
 it may be put in the plural number, as referring to them
 all; or it may be made to agree, both in gender and
 number, with the *nearest*, or, with that which may be
 considered the *most worthy*:‡ e. g. וְאַבְרָהָם וְשָׂרָה וְיִקְנָם
 and Abraham and Sarah (were) OLD, Gen. xviii. 11:
 וַיָּקָם אֲבִימֶלֶךְ וְכָל שָׂרֵי-צָבָאוֹ וַיָּשָׁבוּ *So he arose, (i. e.)*
Abimelek and Phicol the captain of his host, AND THEY
 RETURNED, Gen. xxi. 32.

* See Glass. Philolog. Sacr., p. 838—97. Storr. Observ., p. 13, &c.

† Storr, pp. 11. 17, &c. refers the use of abstracts for concretes to
 a Synecdoche, see p. 20; and vice versa, p. 21.

‡ The plural is considered as more worthy than the singular, and the mas-
 culine than the feminine gender. But, in the last case, the mother will be
 considered more worthy than the children.

10. When, however, the predicate precedes, it generally agrees with the nearest noun; when it follows, it will mostly take the plural form, as in the last example. See also Gen. viii. 16, 18, xxxi. 14, xxxiii. 7, Exod. xvii. 10, xxi. 4, xxix. 15, Num. xii. 1, xxvii. 21, Deut. xxviii. 32, Judg. xiii. 20, Ruth i. 3, Est. ix. 31, 1 Chron. xxv. 1, Job xix. 15, Prov. xxvii. 9, Is. xvi. 10, li. 3, Jer. vii. 20, Ezek. i. 11, xxxv. 10.

11. When the subject is a *Collective* noun, the Predicate may be in the plural number, agreeing with its subject *logically* : e. g. כָּל-עַמָּה נֹאֲנָחִים *the whole of her people* (ARE) SIGHING, Lam. i. 11; עֲשֶׂרֶת צִמְדֵי-כֶרֶם יַעֲשׂוּ בֵּית אֲחָת *ten acres of vineyard* (THEY) YIELD *one bath*, Is. v. 10.

12. When the subject of any Proposition is found in the definite state of construction with any word (see Art. 143.), the predicate is mostly made to agree in gender and number with the last of them, provided the signification of the predicate can apply to both (by the figure *Zeugma*): e. g. קוֹל דְּמִי אָחִיד זֶעֱקִים אֵלַי *the voice of thy brother's-bloods* (THEY ARE) CRYING to me,* Gen. iv. 10; קִשֶׁת גְּבִרִים חֲתִים *the bow of the mighty* (ones, THEY ARE) BROKEN, 1 Sam. ii. 4.

See also Lev. xiii. 9, 1 Kings i. 41, xvii. 16, Job xv. 20, xxxii. 7, xxxviii. 21, Jer. iv. 29, x. 22, &c.

13. In some cases, however, it is made to agree with

* M. de Sacy says on the Arabic construction which is parallel to this: "On peut regarder la concordance, en ce cas, comme une concordance logique, parce qu'on y a plus égard au rapport logique qui unit les idées, qu'au rapport grammatical qui se trouve entre les mots." Vol. ii. Art. 332. e. g. ^{ان رحمة}

١٥ ۱۵۴۸ ۲۷۳ ۲۷۳ ۲۷۳ ۲۷۳
 قَرِيبٌ مِنَ الْمُحْسِنِينَ Surely the mercy of God (he is) NEAR to those
 who do good. And Storr, (Noinen) rectum numerari debet principale. Observ.,
 p. 362.

the subject : as, כָּל-מְלָאכָהּ לֹא יַעֲשֶׂה *the whole of the work* (it) SHALL *not* BE DONE, Exod. xii. 16.

See also Gen. v. 23. 31, Is. lxiv. 10, Nah. iii. 7, &c. And particularly when the predicate stands first in the order : as, סָרָה קִנְיָת, אִפְרַיִם *the envy of Ephraim* (it) SHALL DEPART, Isa. xi. 13.

Of the Concordance of the Nominative with its Verb.

216. The Concordance of a *real nominative* with its verb, is that of a subject with its predicate. By a *real nominative* we mean, the pronoun which is always inherent in the verb when in the state of conjugation (See Art. 188.). What, therefore, is usually taken for the nominative is, in fact, either a noun or a pronoun, put in apposition with the nominative ; and, consequently, as before, agreeing either *logically* or *formally* with it, or with the predicate. Considered, therefore, in this point of view, all the cases of apparent discrepancy which can happen under this head, may be resolved into one or other of the preceding ones : e. g. בָּרָא אֱלֹהִים *he* (i. e.) God, *created*, Gen. i. 1. *he created = God (Miller)*

Here the word אֱלֹהִים is manifestly a plural form ; but, as the Being designated by this word is every where affirmed to be *one*, the agreement between the pronoun inherent in the verb בָּרָא and this word is *logical*, not *formal*. The same may be said of אָמַר אֱלֹהִים *he says* (i. e.) God ; and of many other similar constructions.

2. Examples of *apparent discrepancy* in gender and number : 1st, הַמִּלְחָמָה ... חָזַק *it* (masc.) *became strong* (i. e.) *the war*, (fem.) 2 Kings iii. 26 ; 2d, הָבִיא שְׂפָחָתָךְ *he hath brought* (i. e.) *thy handmaid*, 1 Sam. xxv. 27 ; 3d, יְהִי נַעֲרָה בְּתוּלָה *he may be* (i. e.) *the young woman, a virgin*, Deut. xxii. 23 ; 4th, מַה-יְהִיו חֲלֻמָּתָיו *what they* (masc.) *will be* (i. e.) *his dreams*, Gen. xxvii. 20.

3. With the *apparent nominative* preceding : 5th,

יָנִיעַם . . . יָדַעַת *knowledge . . . it, or he, is pleasant*, Prov. ii. 10 ; 6th, עָרִיךָ עָלֶיהָ (as to) *her cities, it, or he, has ascended*, Jer. xlviii. 15 ; 7th, זְרָעוֹת יְתִימִים יִדָּבֵא (as to) *the arms of the orphans, it is broken*, Job xxii. 9.

4. The first four of these examples seem to involve an *Epanorthosis*, a figure frequently used in the Arabic, by which something enounced in a general manner, is afterwards restricted by the addition

of other words. Of this the Arabs count four sorts, 1, ^{بَدَلَ الْكُلِّ} بدل الكل

^{بَدَلَ الْكُلِّ} بدل الكل, i. e. *the change of the whole for the whole*, or, when any thing is enounced by one or more words, another enunciation is added

to the same effect but in a different point of view ; as, ^{جَاءَنِي عَمْرٌ} جاءني عمر

^{بَدَلَ الْبَعْضِ مِنْ} بدل البعض من Omar came to me (I mean) thy brother ; 2,

^{بَدَلَ الْقَوْمِ بَعْضُهُمْ} جاءني القوم بعضهم *the change of a part for the whole* ; as,

^{بَدَلَ الْأَشْتِمَالِ} بدل الاشتمال *the people came to me (I mean) some of them* ; 3,

the change of the contained for the container, or, vice versa ; as,

^{بَدَلَ الْغَلَطِ} بدل الغلط *Zaid was stripped (I mean) his garment* ; * 4,

^{مَرَرْتُ بِكَلْبٍ فَرَسٍ} مررت بكلب فرس *the change of error* ; as, *I passed by a dog (I mean) a horse*. See M. de Sacy's *Gram. Arab.*, vol. ii. pp. 225. 394 :

the *الكافيه* شرح by Moolla Jami, pp. ٢٢٥-٢٢٥. Glass. edit. Dathe,

on the *Epanorthosis*, pp. 1350—2.

In the first example, then, it is generally enounced that some

* We have a remarkable instance of this construction in Gen. xxxvii. 23.

וַיִּשְׁרֹף יוֹסֵף אֶת-יִזְכָּר אֶת-בְּתָנָתוֹ אֶת-בְּתָנָתוֹ אֶת-בְּתָנָתוֹ הַכְּפִים אֲשֶׁר עָלָיו So they strip Joseph, his coat, the coat of many colours which was on him. See Ps. lxxi. 18. 22 ; lxxvi. 6. *The whole of the men of might, (I mean) their hands (powers) have not prevailed* : Jer. ix. 2 ; Job xxxviii. 12 ; 1 Cor. i. 15. τὸν Στεφανᾶ οἶκον, Rev. i. 14.—The Hendiadys of Europeans.

person or thing has acquired power; it is then added that this is *the war*. The same may be said of the four following ones. In the sixth example, either a personification is resorted to, or some such word as דָּבָר *affair, matter, thing*, or the like, is to be supplied by the ellipsis: as, *knowledge* (it is a thing or person), *that gives pleasure*. In the seventh and eighth, the plurals seem to be taken collectively: as, *her cities* (the whole), *has gone up*.^{*} *The arms of the orphans* (the whole), *is broken*.

5. When the verb הָיָה is introduced, it is sometimes found to agree with the subject, at others with the predicate: e. g. נִקְרָא יְהוָה שְׂכָרְךָ *thy reward SHALL BE the spotted ones*, Gen. xxxi. 8; שְׂמָמָה תְּהִיָּה הָרִשְׁעִיר IT SHALL BE *a devastation* (i. e.) *Mount Seir*, Ezek. xxxv. 15. So, "*The wages of sin is death*." = *a Hebrew translation*.

6. So also when a personal pronoun occupies the place of this verb: e. g. חֲקוֹת הָעַמִּים הֶבֶל הוּא (as to) *the statutes of the people*, IT IS VANITY, Jer. x. 3, i. e. taken collectively.

7. When, however, inanimate or irrational beings are represented as agents, the feminine form of the verb is often taken:† e. g. תִּשָּׁטֵף סְבִיחֶיהָ עֲפָר־אָרֶץ *it bears away* (i. e.) *her effusions, the dust of the earth*, Job xiv. 19; שְׁפָתַי חֲכָמִים תִּשְׁמְרוּם *the lips of the wise, it preserves them*, Prov. xiv. 3. See also 1 Sam. iv. 15, 2 Sam. x. 9, Job xii. 7, xx. 11, Ps. cxix. 98, Is. lix. 12, Jer. xlviii. 41, li. 56, Mic. iv. 11.

8. When the *apparent* nominative is in the definite state of construction (see Art. 215. 12.) with another noun, the verb will occasionally agree with the latter:

^{*} So in the Greek, πόλιν ἄρδην ἐξολοθρεῦσαι.—aliquando (ἄρδην) significat *sublime*, Viger., Ed. 1813, p. 294.

† This is a constant law in the Arabic, and generally in all the dialects of this family of languages, viz. that it is only when the agent is a rational being that the concordance is *formal*.

e. g. *פִּילָגֶשׁ כָּלֵב מַעֲכָה יֶלֶד שִׁבְר* * *the concubine of Caleb* (i. e.) *Maachah* (he) *begat Sheber*, 1 Chron. ii. 48.

9. When *courage, virility, fortitude, efficiency*, or the like, is intended to be predicated of females, verbs expressive of acts, &c. done by them, seem to be put in the masculine gender in order to express that; e. g. *בְּאַשֵׁר עָשִׂיתֶם* *as ye* (women) *HAVE DONE* (courageously) *with the dead and with me*, Ruth i. 8; *וַיֵּדְעֻם כִּי אֲנִי אֲדֹנֵי יְהוָה* *and ye* (women) *SHALL KNOW* (effectively) *that I am the Lord Jehovah*, Ezek. xxiii. 49; *וַתַּעֲשִׂי הָרָעוֹת וַתּוֹכְלִי* *and thou* (fem.) *doest evil things, and thou PREVAILEST* (manfully), Jer. iii. 5.†

10. It has been laid down as a general rule, that the word intended to be considered as the most important in a sentence will stand first (Art. 212. 3.). When, therefore, this happens to be the apparent nominative to a verb, it is usually termed *the Nominative absolute*.

11. The office of this nominative is to enounce the subject matter of discourse (Art. 212. 3. note); which, as it is done in a manner independent of any of the following context in a *formal* point of view, has been termed *absolute*. Any nouns, pronouns, &c. following, and referring to this nominative, must, however, agree with it either *logically*, or *formally*: e. g. *נִפְשׁ בִּי־תִהְיֶה נֶפֶשׁ* &c. (as to) *a soul, when it shall sin*... AND HE DO, &c., Lev. iv. 2; i. e. as spoken of a person, *וַעֲשָׂרָה אָנָשִׁים נִמְצְאוּ־בָם* *and* (as to) *TEN MEN, they were*

* But here we may have an ellipsis.

† It is a curious fact that the Grammarians of Arabia consider females as *unintelligent* agents, not absolutely, but relatively; and hence they account for these agents having, in grammar, the same government with collective inanimate nouns. See the *Shurho Moolla Jāmi*, p. ۳۱۹.

found among them, Jer. xli. 8 ; וּמִבִּישֵׁת בֶּן-אֲדֹנָיָהּ יֹאכָל but (as to) *Mephibosheth, the son of thy master*, HE SHALL EAT *continually*, 2 Sam. ix. 10 ; וּפִלְגְּשׁוֹ וְשָׁמָּה and (as to) *his concubine, and her name was Reumah*, SHE ALSO BROUGHT FORTH, Gen. xxii. 24.

12. A great number of instances moreover occur, in which the Subject of the discourse is thus absolutely enounced (Art. 212.) by one or more words, not apparent nominatives to verbs, but which are, nevertheless, termed NOMINATIVES ABSOLUTE : e. g. הִדְבָּרִים אֲשֶׁר שָׁמַעְתָּ (as to) THE WORDS *which thou hast heard*, &c., 2 Kings xxii. 18 ; הִדְבָּר אֲשֶׁר-דִּבַּרְתָּ אֵינָנוּ נִשְׁמָעִים (as to) THE WORD *which thou hast spoken* *we regard it not*, Jer. xliv. 16 ; וְדַמוֹת הַחַיּוֹת מֵרְאִיָּהֶם and (as to) THE SIMILITUDE *of the living creatures*, THEIR *appearances*, &c., Ezek. i. 13 ; וְכָל דְּבַר חֵכְמַת בִּינָה וַיִּמְצָאֵם and (as to) EVERY MATTER *of wisdom* (and) *discrimination* *so he found them*, Dan. i. 20 ; אֲנִי הִנֵּה בְרִיתִי אִתָּךְ (as for) ME, *behold my covenant is with thee*, Gen. xvii. 4, &c.

13. The relative pronoun אֲשֶׁר is often subject to this kind of construction, though always in a subordinate point of view, and when the subject matter of the proposition in which it is found, is not the real subject of the discourse, but nevertheless relates to it : e. g. אֲשֶׁר תִּדְּבַנּוּ רוּחַ (as to) WHICH, *the wind disperses it*, Ps. i. 4 ; אֲשֶׁר צִוִּיתִיךָ לִבְלֹתִי אֶכְל-מִמֶּנּוּ (as to) WHICH, *I commanded thee for not eating of it*, &c., Gen. iii. 11 ; אֲשֶׁר דִּיָּהּ דְּבַר-יְהוָה אֵלָיו (with respect to) WHOM, *the word of the Lord came to him*, &c., Jer. i. 2.

14. This view of such constructions will account for the apparent pleonasm of the pronoun in Hebrew, which has in some instances found its way into our own version. See also Exod. vi. 4, Lev. xviii. 5, Num. xiii. 27, Deut. xxviii. 49, 2 Kings xiii. 14, Jer. xiv. 1,

Ezek. xx. 11, xxxvii. 25, Joel iv. 2, Ps. xcv. 5,—with וְ Eccles. ii. 21.

15. From the unconnected situation of words thus placed, it will be necessary to render them in our language, and some others, by prefixing some such expression as, *with reference to, with respect to, as to*, or the like, otherwise our translations will appear bald and obscure. This will account for most of the additional words found within brackets in this work.—There are instances, however, in the Hebrew, in which these supplementary words are expressed in the text: * e. g. לְקַדוֹשִׁים אֲשֶׁר-בְּאֶרֶץ AS TO *the saints who are in the land*, Ps. xvi. 3; לִמָּס מִרְעֵהוּ חֶסֶד AS TO *the afflicted man, from his friend* (there ought to be) *kindness*, Job vi. 14; אֶת-מָקוֹם בְּסֵאִי WITH RESPECT TO *the place of my throne*, &c., Ezek. xliii. 7; וְאֶת-דִּרְוֹ and, AS TO *his generation*, &c., Is. liii. 8. (Art. 171. 11.)

16. Any other word may, like אֲשֶׁר, be employed as a subordinate nominative absolute at the pleasure of the writer; but, when this is done, its connection with some former word, &c., which may involve the real subject matter of the discourse, will be pointed out by the intervention of some other word: e. g. בִּי הַמְּגִיד לִי לֵאמֹר ... וְהוּא הָיָה FOR (*as to*) *him who announced to me, saying and he was*, &c., 2 Sam. iv. 10; גַּם-אֲנִי יִקְרָנִי EVEN, (*as to*) *me; it will happen (to) me*, Eccl. ii. 15.

17. In some instances, also, we find both the leading and subordinate subject of a discourse placed together, without any such mark of distinction: e. g. נִשְׁבְּעִים מְלָכִים בְּחַנּוֹת יָדֵיהֶם וְרַגְלֵיהֶם מִקְצָצִים הָיוּ מִלְקָטִים (*as to*)

* So in the Arabic, Gram. Arabe, vol. ii. Art. 158. Also with لِ فَ أَمَّا &c., passim.

seventy kings, the thumbs of their hands and (the great toes) of their feet being cut off, they were gathering, &c., Judg. i. 7, which however will, according to the Arabic idiom, admit of another solution and translation; viz. (as to) *seventy kings deprived of their thumbs and great toes, they were gathering, &c.* The accents give the former.

18. The recurrence of ׀, in all such constructions as this, is said to have the effect of pointing out the comparison or correspondence intended to be instituted between the preceding and following member, i. e. the relation between the prothesis and apodosis: e. g. וְאִם יִלְקַח יִמְעַט הַבַּיִת AND *if the house be small* THEN *let him take, &c.* Exod. xii. 4.

LECTURE XV.

ON THE GENERAL DEPENDENCE OF WORDS ONE UPON ANOTHER.

217. Having considered the principles of concordance found to prevail in this language, we now come to consider the dependence of words upon one another generally, and to investigate the principles by which this is regulated.

2. It will readily be admitted, that when words are added, either for the purpose of defining or modifying the signification of others, or for completing the ideas partially perhaps conveyed by them, the relation which such words will bear to one another must be regulated by some easy and intelligible principles. We now proceed to shew what these are.

3. The principles found to prevail in the Hebrew language may be reduced to two: viz. *apposition*, and what has been termed *the definite state of construction*, (Art. 143.)

4. By *Apposition* is meant the juxta-position of two or more words which are either different names for some idea, or some of which are added for the purpose of presenting it in a different point of view, or otherwise to modify and define it: e. g. יהוה אֱלֹהִים *Jehovah Elohim*, presents two words in apposition; by the first of these the reader is put in mind of that Being alone, who had revealed himself to the Jews; by the second, the name of any Deity, either true or false. But, when these two are combined, the sense of the latter is so restricted, as to be applicable to none but the God of Israel. Again, in the example, הַמֶּלֶךְ דָּוִד *the king David*,* by the first we shall understand *the king*, but shall not know what king is meant. It may be *the king* of Assyria, Samaria, Egypt, or of any other country; when however the word *David* is added, the phrase becomes perfectly definite. The first of these may be termed *apposition of identity*; the second, of *specification*.

5. Apposition may also be either *immediate* or *mediate*: *immediate*, when the words so connected have no intervening word or particle: as, יהוה אֱלֹהִים; *mediate*, when some such word, &c. intervenes: as, יְשִׁי בֵּית הַלְחָמִי *Jesse the Bethlehemite*.

6. Under this head we shall consider the construction of attributives with substantives, or when used as adverbs: nouns substantive used as *specificatives*, i. e. when

* Sophocl. Œdipus Rex. l. 27—8, ὁ πυρφόρος θεὸς . . . λοιμὸς ἐχθιστος, &c.

in apposition with others signifying number, weight, measure, &c. : also the Pronouns demonstrative, interrogative, and personal, when added for the purpose of defining, specifying, or otherwise restricting, the significations of other words.

7. The other principle just mentioned, by which two or more words are so connected as to present one definite idea, is that which regulates the juxta-position of two or more substantives, or attributives *used as substantives*,* which are not names for the same thing, but which, having a certain relation to one another, will by their combination afford the idea of *proprietorship, materiality, peculiarity*, or the like, which exists between them. This we term the *definite state of construction*, generally; but, when the first of two or more such words in construction is an *attributive*, used as a substantive, we shall, for the mere sake of distinction, term this the *distinctive state of construction*.

8. This construction may be either *immediate* or *mediate*, as before, and for the same reasons.

* It is usual with writers on the Arabic Grammar to say, when speaking of (what we term) adjectives or attributives, that they are put to stand for the *essence* or *being* of the person or thing described, including also the properties expressed by such words. So the *Moolla Jāmi*, on the Gram. of Ibn ul Hājib,

الوصف وهو كون الاسم دالاً على ذات مبهمّة مأخوذة مع ١٤١، بعض صفاتها سواءً كانت هذه الدلالة بحسب الوضع مثل احمر فانه موضع لذات ما اخذت مع بعض صفاتها التي هي الحمرة.

See also the same sentiment repeated under the فاعل, مفعول, and صفة مشبهة. and Mr. de Sacy's Gram. Arabe, vol i. p. 228. The same is found to prevail in the Persian, Sanscrit, and Bengālī. On the last, see Mr. Haughton's Gram., p. 35. Art. 120. See also Lumsden's Pers. Gram., vol. i. p. 147, &c. And the جوهر التركيب of Shiva Ram. Calcutta....p. ٥٥—.

9. The complements of all verbs, (i. e. their objective cases, as considered in the Latin and other Grammars), whether transitive, intransitive, or neuter; as well as the construction of prepositions, adverbs, or interjections, we shall consider as regulated by one or other of these principles.

Remarks.

218. All indefinite attributives found in the predicates of propositions, may be considered as in the state of *immediate apposition* with the noun, either expressed or implied, which is the real predicate; e. g. **יְהוָה רַחוּם וְחַנּוּן** *merciful and gracious (is) Jehovah*, Ps. ciii. 8, &c., which, Exod. xxxiv. 6, &c. is given **יְהוָה אֵל רַחוּם וְחַנּוּן** *Jehovah (is) A God merciful and gracious*. So the passage **יְרוּשָׁלַם פָּשְׁלָה** *Jerusalem hath stumbled*, might be thus fully expressed, **יְרוּשָׁלַם עִיר פָּשְׁלָה** *Jerusalem (is) A CITY (that) hath stumbled*; and hence perhaps, **פָּשְׁלָה** is put in the feminine form. So Gen. vi. 9, **נֹחַ אִישׁ צַדִּיק** *Noah (was) a just MAN*.

2. It is obvious from the first of these examples, that both רָחוּם and חַיִּינוּ are to be considered in apposition with אֱלֹהִים which is there implied, but is expressed in the second. In the last example also the real predicate is expressed (חַיֵּשׁ), with which the following word צְדִיק is in immediate apposition. In like manner, in the Arabic, اَللّٰهُ كَرِيْمٌ is put for اَللّٰهُ الْاَكْبَرُ كَرِيْمٌ God (is) a bountiful God. Hence, the absence of the article universally after the negative

particles לֹא, לֹא־, מֵא, &c. *no, not, &c.* because the word thus negatived must necessarily be a predicate, and not a subject as in the European languages.* Hence لَا إِلَهَ إِلَّا هُوَ (as to) *God*,

* We say in English, *No one came*; not so in the Hebrew, &c. Here we must say, *Any one came not*, which is much more proper. So **ابن مالك**

عمل أن أجعل لا في نكرة مفردة جاءت أو. Ibn Málík, in the *Alfiya*, مكررة. Its government is such, that لا must accompany an indefinite word, whether it be single or repeated.

there is not a God besides him, &c. In all such cases as the above, then, we have a *Nominative absolute* (Art. 216. 10.), or a *Subject* attended by its predicate, e. g. as to *Jehovah*, (*he is*) a *merciful and gracious God*: and so of the rest: in which the subsequent words may also be considered as *specific* (Art. 217. 4.).

3. In all cases, in which both the subject and predicate are made definite, we have nothing more or less than nouns in *immediate* apposition, where the following ones may be considered as *specificatives* as before: and hence the rules relating to the concordance of the subject with the predicate will also hold good here.

4. The construction of *apparent* nominatives with their verbs, has been shewn to be nothing more than nouns, &c., in *immediate* apposition with the real nominatives, and which must always agree with them either in a *logical* or *formal* point of view.

Of Words in Immediate Apposition with one another.

219. When two or more substantives, or attributives used as substantives, are in Apposition, one or more of them may be considered as occupying the place of adjectives in other languages.* Examples of *immediate*

* Nouns put in apposition, may, as already observed, be considered in two points of view: the one may be termed *Identity*; as in the phrase יְהוָה אֱלֹהִים *Jehovah Elohim*; the other, *Specification*, as in the instances

above. This last is termed by the Arabian Grammarians تَمْيِيز specification,

and is thus explained in the *Hidāyat oon Nahve*, p. ٤٩ التَّمْيِيزُ هُوَ نَكْرَةٌ تَذَكَّرُ بَعْدَ عَدَدٍ أَوْ كَيْلٍ أَوْ وَزْنٍ أَوْ مَسَاحَةٍ أَوْ غَيْرِ ذَلِكَ مِمَّا فِيهِ

الْإِبْهَامُ وَتَرْفَعُ ذَلِكَ الْإِبْهَامُ نَحْوُ عِنْدِي عَشْرُونَ رَجُلًا وَقَفِيزَانِ بَرًّا وَمَنْوَانِ سَمْنًا وَجَرِيدَانِ قُطْنًا وَعَلَى الثَّمَرَةِ مِثْلَهَا زَبْدًا وَقَدْ يَكُونُ مِنْ غَيْرِ مَقْدَارِ

نَحْوُ خَاتَمٍ حَدِيدًا وَسَوَارٍ ذَهَبًا — وَقَدْ يَقَعُ بَعْدَ الْجُمْلَةِ لِرَفْعِ الْإِبْهَامِ عَنْ

نَسْبَتِهَا نَحْوُ طَابَ زَيْدٌ نَفْسًا أَوْ عِلْمًا أَوْ أَبًا. “THE (noun of) SPECIFICATION

is always indefinite, and is placed after a noun of NUMBER, MEASURE,

apposition: אֲנָשִׁים מְעַט *men, a FEW, i. e. a few men*, Neh. ii. 12; אֲמָרִים אֱמֶת *words, TRUTH, i. e. true words*, Prov. xxii. 21: שֶׁהָ בָרָה *a sheep, FATNESS, i. e. fat sheep*, Ezek. xxxiv. 20.

2. Examples in which the latter designates the materials, metal, &c. out of which the first is made: כֶּפֶרֶים כֶּסֶף *two talents (of) SILVER*, 2 Kings v. 23; הַבֶּקֶר*

WEIGHT, DISTANCE, &c., in which the signification is vague, in order to render it SPECIFIC: as, twenty MEN, two measures (termed قَفِيز) (of) WHEAT,

Two pounds (of) FAT, Two measures (termed جَرِيب) (of) COTTON:

or, when speaking of a single date (fruit, saying) بَدَأَ; THE CREAM. It is also used when quantity is not meant; as, a ring (of) IRON, a bracelet (of) GOLD. It sometimes comes after a sentence, in order to mark the thing referred to with the greater precision; as, Zaid (is) fortunate (in) PERSON, or, LEARNING, or (in his) FATHER." The following is the account given of it in

the *Alfa* of Ibn Málík: اِسْمٌ بِمَعْنَى مِنْ مَبِينٍ نَكْرَةٌ. يَنْصَبُ تَمِيِيزًا بِمَا

قَدِ فُسِّرَ. كَثِيرٌ اَرْضًا وَقَفِيزٌ بَرًا. وَمَعْنَوِيْنِ عَسَلًا وَتَمْرًا. i. e. A noun, which

in the signification of مِنْ of explains something that is vague, is placed for the sake of specification in juxta-position with the word so restricted: as, a span (of) EARTH; a measure (termed قَفِيز) of WHEAT; two pounds of HONEY, or of DATE FRUIT.

According to the opinion of El Akhfash, الاخفش, and Soheili سهيلي, as recorded by El Azheri (Schnabell's Com. on the *Agrúmia*, p. ۸۲) and condemned by him, this construction is to be considered as a species of the *Izáfut*, or definite state of construction; which is no doubt erroneous.

* We have a construction perfectly parallel to this, which M. de Sacy has put down in his *Gram. Arabe*, (vol. ii. p. 110.), as anomalous; it is

given in these examples: viz. الْقَرَامِي الْخَشَبِ the billets, the wood,

i. e. the wooden billets. So الصُّلْبَانِ الْخَشَبِ, الْخَرَابِيبِ الذَّهَبِ and

הַנְּחֹשֶׁת *the oxen*, THE BRASS, i. e. *brazen*, 2 Kings xvi. 17; טוֹרִים אָבֶן *orders (rows) stone*, i. e. *of stone*, Exod. xxviii. 17.

3. So also, when the latter word signifies the person, thing, &c. numbered, measured, or weighed, and the preceding one the name of the measure, &c.; e. g. שְׁנַתִּים יָמִים *two years*, DAYS, i. e. *the space of two years*, Gen. xli. 1; שָׁבָעִים יָמִים *weeks*, DAYS, i. e. *the space of certain weeks*, Dan. x. 3; אֵיפָה שְׁעָרִים *an ephah (of) barley*, Ruth ii. 17; סָאָה-סֵלֶת *a seah (of) fine flour*, 2 Kings vii. 1.

See also Gen. xv. 1, Num. ix. 19, 20, xxviii. 23, 1 Kings xxii. 17, Prov. xxii. 21, Is. x. 19, xxx. 20, 33, &c.

4. Apposition may also take place *mediately*, i. e. when one or more words intervene between the nouns to be thus construed.

Under this rule may be placed all those examples, in which

الخبز الشعير. So in the tale of *Sindbad*, by Langlés, السروج الخشب. ^{٢٢}

p. ١٦, and without the article لوح خشب, p. ١٦. There is no reason, however, for supposing, as M. de Sacy does, that this construction is modern, for it also occurs in the Koran; nor, that these are to be considered as nouns in the *definite* state of construction. The fact is, they are nouns in apposition,

and involve the rhetorical figure which the Arabs term بدل, and we, EPANORTHOSIS. This construction may also be explained, by supposing the preposition من to be omitted, as done by El Azherí, الأزهرى, in his Commentary on the *Agrúmia*, published by Schnabell, p. ٨٣. But I prefer the former method. See also Josh. iii. 14, 2 Kings ix. 4, 1 Chron. xv. 27, 2 Chron. xv. 8, Ps. lix. 6, Jer. xxxviii. 6, where there seems to be an excess of the definite article; but this may be accounted for without having recourse to the ellipsis, as Schræderus has done. Synt. R. III. See also Freytag's *Hamasa*, vol. i. p. 3.

Schrœderus has said, "*Emphatica est construendi ratio*," &c. (Synt. R. 18.) which, however, are nothing more than words put in *mediate* apposition with others, i. e. having an intervening particle expressed, which seems to be added rather for the purpose of modifying the signification of the preceding word, than for adding emphasis to the context: e. g. ^{לְבַרְעָה הוּא} *for he is IN evil*, i. e. *in an unfortunate situation*, Exod. xxxii. 22; ^{בְּקֹדֶשׁ דְּרָבָדָּה} *IN holiness (is) thy way*, Ps. lxxvii. 14; ^{יְהוָה יִהְיֶה בְּבִטְחוֹךָ} *Jehovah SHALL BE IN (or for) thy confidence*, Prov. iii. 26; * ^{אֲדֹנָי בְּסֻמְכֵי נַפְשִׁי} *the Lord (is) AMONG the sustainers of my soul*, Ps. liv. 6.

See also Ps. lxxxix. 14, cxviii. 7, Prov. xvi. 6, Is. xl. 10, Hos. xiii. 9.

5. Words are sometimes put in the *mediate* state of apposition by means of a conjunction. This is generally termed *Hendiadys*. Examples: ^{עִיר וְאִם} *a city AND mother*, i. e. *a mother city*, or *metropolis*, 2 Sam. xx. 19; ^{בְּרָמָה וּבְעִירוֹ} *in Ramah AND in his own city*, i. e. *in his city Ramah*, 1 Sam. xxviii. 3; ^{בְּבֵלְיָקוֹט וּבִבְלִיקוֹט} *in the shepherds' vessel, AND in the bag*, Ib. xvii. 40.

See also Is. xxxvii. 18, 2 Chron. xvi. 14, Ps. lxvi. 20, lxxiv. 16, Dan. iii. 5, viii. 10, &c. And in the New Test., Mark xvi. 7, Acts xiv. 18, xxiii. 6, Eph. ii. 3, &c.

* M. de Sacy remarks on the expression ^{Labman Labman Laban} *كَانَ لَقْمَانُ حَكِيمًا* *Lockman was a wise (man)*, Gram. Arab., vol. ii. p. 74. . . . "enfin ^{Labman} *حَكِيمًا* *sage*, est un terme circonstanciel ou modificatif, un sur attribut . . . exprime sous une forme adverbiale, e qui équivaut à ^{Labman} *بِحَكِيمٍ*, ou à ^{Labman} *وَهُوَ حَكِيمٌ*." And in a note, ^{Labman} "C'est ainsi que l'on peut dire *يَدٌ كَاذِبَةٌ* ou *مَا يَدٌ كَاذِبَةٌ*, ou *مِنْ أَلْكَاذِبِينَ*; à la lettre, *non Zeidus mendacem*, ou *in mendaci*, ou *ex mendacibus*." So Sophoc. Œdip. Rex. l. 286, οὐκ ἐν ἀρνοῖς. Schol. τὸ ὄνομα ἀντὶ ἐπαρρηματός. οὐκ ἀργῶς.

On the Nouns of Time and Place.

220. Under this head may be placed certain words, signifying the time or place in which any thing is done, the construction of which in the Arabic is *absolute*.* these words are, therefore, construed by them as if in the objective case, and as standing in no need of any intervening particle: e. g. שְׁנָתַיִם יָמִים *two years* (as to) DAYS, the space of two years, Gen. xli. 1; וְהוּא יֹשֵׁב *and he standing* (in) THE OPENING of the tent, Gen. xviii. 1; וַעֲמַד פֶּתַח הָאֵהָל *and it stood* (at) THE OPENING of the tent, Exod. xxxiii. 9; עֲמָדִים מִזְרָח *standing* (at) THE EASTERN PART of the altar, 2 Chron. v. 12. ^(form) _{to (thousands)}

As the construction of the numerals will occasionally require the application of the other principle, which we have termed that of “*definite construction*,” its consideration will be postponed till we come to treat on that subject specifically.

The preposition, however, is sometimes used: e. g. יִתְּצְבוּ בְּתַהֲמֵית הָהָר *they stood* BENEATH the mount, Exod. xix. 18.

2. In all these cases, as the qualifying word seems to have no *formal* connection with the word qualified, its position may be termed *absolute*: and, in this point of view, it may be said to have the same relation to the word qualified that an adverb has when used for the purpose of qualifying a verb.

3. We sometimes find a pronoun joined with the first

* These are termed ظروف المكان والزمان *containers of time and place*:
 e. g. ^{لِلْأَيَّامِ} صَوِّمُوا أَيَّامًا مَعْدُودَةً *fast ye (for) days numbered*; ^{أَمَامَ} الْمَسْجِدِ *before the mosque*, Gram. Arab. M. de Sacy, vol. ii. p. 59, 60, &c.

of such nouns : as, **כְּדוּ בָד** HIS GARMENT (of) *linen*, Lev. vi. 3 ; **מִחֲסִיעוֹ** MY REFUGE (of) *strength*, Ps. lxxi. 7.

See also 1 Sam. xxii. 13, Is. xxxi. 7, Lam. iv. 17, Ezek. xvi. 27, &c.*

4. Attributives in Hebrew being considered as including some substantive in their signification (see Art. 217. 7.), need not, when put in apposition with other substantives, be made to agree with them *formally*, i. e. in the same gender and number : e. g. **עוֹלָה כָּלִיל** *an offering, a COMPLETE ONE*, i. e. *a complete offering*, 1 Sam. vii. 9 ; **בֶּשֶׂר בַּשָּׂדֶה טֶרֶף** *flesh in the field, TORN (flesh)* i. e. *flesh torn in the field*, Exod. xxii. 30 ; **לְעַם לְצִיִּים** *for a people, for THE DESERT-ONES*, i. e. *for those inhabiting the desert*, Ps. lxxiv. 14, &c.

5. When, however, attributives are put in apposition with substantives, they must agree with them *in a logical point of view* at least ; i. e. if the substantive is either definite or indefinite in signification, the attributive must also be made definite or indefinite. As to number and gender, the agreement is that of a predicate with its subject (see Art. 215, &c.). And, with respect to the order, it will be the same as before (Art. 212. 3.) : e. g. **אִישׁ חָכָם** *a man, WISE*, 2 Sam. xiii. 3 ; **שִׁוְחָה עֲמוּקָה** *a ditch, DEEP*, Prov. xxiii. 27 ; **רַבִּים צִידִים** *MANY, hunters*, Jer. xvi. 16 ; **הַדְּבָרִים הָאֵלֶּה** *the words, THESE*, Gen. xlviii. 1 ; **הָאָרֶץ הַזֹּאת** *the land, THIS*, Ib. v. 4 ; **בְּנֵי הַנוֹלָדִים** *thy sons, THE BORN ONES*, Ib. v. 5.

6. Pronouns have the property of making the words to which they are attached definite ; and hence, in the last example, the article is necessarily affixed to the

* Examples of this description have been improperly laid down by Schræderus as being in the *definite* state of construction. Synt. R. 10.

attribute נוֹלָדִים. Hence also, it is only when the antecedent is definite, that the relative pronoun אֲשֶׁר, or any equivalent term being also definite, ought in any case to be introduced : e. g. הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי THE woman, WHOM thou hast placed with me, Gen. iii. 12 ; מִיָּזָה רֶעָה מִיָּזָה אֲשֶׁר יַעֲמֹד who (is) THIS shepherd WHO standeth ? Jer. xlix. 19 ; מִיָּהֵלֵךְ הַלֵּוֹה הַהוּלֵךְ who (is) THIS MAN, THE (one) walking, Gen. xxiv. 65. But to this rule there are many exceptions.

7. In some instances, however, the attributive appears to be made definite, when the preceding substantive is not so : as, בָּרִיד מֵלָאָכִים הַבָּאִים by the hand of messengers, THE coming ones, Jer. xxvii. 3 ; עֲבָדִים הַמִּתְפָּרְצִים servants, THE runaways, 1 Sam. xxv. 10. But, in these cases, we seem to have an *Epanorthosis* ; as, in the first case,—I mean those who are coming, &c. (see Art. 216. 4.).

8. In other cases, the latter is without the article when the first is not ; as, הַדִּיר אֶחָד THE basket, one, Jer. xxiv. 2 ; לְעֵינֵי הַגּוֹיִם רַבִּים in the eyes of THE nations, many, Ezek. xxxix. 27 ; אֶת־הַעֲגֹלָה הַחֲדָשָׁה the new cart, 2 Sam. vi. 3. But, in these instances, we have probably an ellipsis of one of the words so connected : e. g. הַדִּיר אֶחָד as to the basket, one basket, &c. : or, the latter word may be considered as *specific* : in which case the article is necessarily omitted ; and so of the rest.

9. Proper names are to a certain degree definite in their own right ; they do not, therefore, receive the article. Nor will two nouns in the state of definite construction admit of the article being prefixed to the first ; as, הַדִּבְרִי וְהַזֶּה or הַדִּבְרִי הַזֶּה : because, in all these cases, the last word (whether it be a proper name and therefore definite in itself, or, an appellative with an article) is added for the purpose of defining the first ; which will not then admit of being made still more so, by the further addition of the article.

10. There are, however, many examples in which this doctrine about the force of the article seems to be contravened ; and in order to be able to account for these,

it becomes necessary here to consider the principles by which the use of the article is regulated.

On the Use of the Article.

221. The article is used for two purposes generally (Art. 180. 14.); first, to point out any person or thing already mentioned or well known; as, הָאָרֶץ *the earth*, Gen. i. 2, which had just been mentioned; or, הַשֶּׁמֶשׁ *the sun*. Secondly, to restrict the bearing of any generic, abstract, or other noun, to the peculiar *property, quality, &c.* expressed by such word; e. g. Gen. xviii. 25, חָלַלָהּ לְךָ מַעֲשֵׂת פְּדָבָר הַזֶּה לְהַמִּית צַדִּיק עִם־רָשָׁע וְהָיָה חָלָלָהּ לְךָ מַעֲשֵׂת פְּדָבָר הַזֶּה לְהַמִּית צַדִּיק עִם־רָשָׁע *far be it from thee to do after this manner, to put to death* RIGHTEOUS and EVIL; so, THE RIGHTEOUS shall become as THE WICKED: or, and thus the man characterized as RIGHTEOUS shall be (considered hereafter) as the man designated as WICKED. So Ib. xiii. 7, וְהַכְנִיעֵנִי וְהַפְּרִי אֹן יִשָּׁב בְּאֶרֶץ *and* THE CANAANITE and THE PERIZZITE dwelt then in the land. So also with respect to abstract nouns: 1 Kings vii. 14, וַיִּמְלֵא אֶת־הַהֶכְמָה וְאֶת־הַתְּבוּנָה וְאֶת־הַדַּעַת לַעֲשׂוֹת כָּל־מְלָאכָה בְּנִחָשֶׁת *and, he is filled with* SUCH WISDOM, and INTELLIGENCE, and KNOWLEDGE, (as are necessary) *for making all work in brass,* &c.* See also Gen. xxiii. 17, הָעֵץ; Deut. xxxii. 4, הַצֹּר; 2 Sam. xii. 7, הָאִישׁ, &c.

* The following account of the force of the Arabic definite article is taken from a treatise on the Arabic Syntax, printed at Madras in 1820, p. ۲۳۳

ما عرف باللام وهي علي اربعة اقسام الاول ما يشير به الي المعية من حيث هي هي بلا اعتبار فرد او افراد نحو الرجل خير من المرأة ومن ثم اجيز الدينار الحمر والدرهم البيض ويسم بلام الجنس . . . والثاني ما

2. The reason of the rule seems to be this. These generic, or abstract, nouns may be considered as proper *names* for the ideas for which they severally stand; and, therefore, as definite within themselves to a certain degree. But, as they may stand for any individual of the species to which they belong, and, likewise, for every individual, they may represent whole classes. In this case, the addition of the definite article can affect their signification in no other way, than by giving a sort of importance, not to such class or individual, but to the *property* expressed by its name. And, again, any proper name receiving the definite article, may be considered as an attribute expressive of the properties, &c. expressed by such name.

يشير به الي المهية الموجودة في ضمن فرد معيود بين المتكلم والمخاطب في الخارج نحو ليس الذكر كالانثي ويسمي بالعهد الخارجي والثالث ما يشير به الي المهية الموجودة في الذهن في ضمن فرد ما نحو اني خاف ان ياكله الذئب ويسمي بالعهد الذهني وهذا في المعني كالنكرة واما في اللفظ فيجري عليه احكام المعارف . . . والرابع ما يشير الي المهية الموجودة في ضمن جميع الافراد نحو ان الانسان لفي خسر بدليل صحة الاستثناء وهو الا الذين امنوا ويسمي بلام الاستغراق. That which is made definite by the article, is of four sorts. The first is, any word intimating character as it exists, without regard to particular or particulars; as, *THE MAN is better than THE WOMAN*. And hence by a metonymy, *THE RED Dinār*, *THE WHITE Dirhem*, (i. e. of gold or silver, respectively). This is termed the *article of kind*. The second is that by which the character existing externally and habitually in an individual, is pointed out between the first and second person (in discourse); as, *THE MALE is not like THE FEMALE*. This is termed, *The external convention*. . . . The third is that which points out the character of something inherent in any individual mentally: as, *I am afraid THE WOLF will devour him*. This is termed, *The mental convention*. In this the word is not actually defined, although it has received the form of words defined. The fourth is that which points out the property found to exist in all the individuals of any species; as, "*THE MAN*" (i. e. man generally) "*is certainly*" (implied) "*in sorrow*:"—in order to point out the force of the exception (following, viz.) "*except those who believe*." This is termed the article of *immersion*. The Persians express these powers by adding the letter ي to nouns. See Sir William Jones's Persian Grammar, edit. ix. pp. 26, 27, &c.

3. Hence, we find words used as proper names, sometimes with, and at others without, the definite article; e. g. הַיַּרְדֵּן *the Jordan*, (properly, *the River*, יַרְד or רַדָּא in the Syriac, signifying *to run*, *flow*, &c.) Jer. xii. 5, xlix. 19; but Job xl. 23, &c. יַרְדֵּן *Jordan*; הַיָּאֵר *the Nile*, i. e. *the River*, Gen. xli. 1, 2. 18; יָאֵר Isa. xix. 7, xxiii. 3, Zech. x. 11; הַלְבָּנוֹן *the Libanus*, Deut. iii. 25, &c.; Ps. xxix. 6, &c. לְבָנוֹן as a proper name; הַפְּרָמֶל 1 Sam. xv. 12, &c. פְּרָמֶל Josh. xv. 55. So הַפְּעוֹר and פְּעוֹר, הַפְּעוֹר and פְּעוֹר. So also in the names of men: הָעֶנְקָה Num. xiii. 22. 28; עֶנְקָה Deut. ix. 2; הָאֲרוֹנָה 2 Sam. xxiv. 16; הַמְּבֹגֹב Ezek. xxxviii. 2, &c.* See Nold. Concord. Part. annot. and vind. p. 855, &c.

4. This sometimes takes place also, when a proper name, compounded of two words, is put in the definite state of construction; as, הַקְּרִית הָאַרְבַּע Neh. xi. 25, but קְרִית אַרְבַּע Gen. xxiii. 2. So קְרִית הַיְּעָרִים Jer. xxvi. 20, but קְרִית יַעֲרִים Josh. ix. 17, &c. So 1 Sam. xvii. 34, הַיָּאֵר and הַדִּיב, are put for *a lion*, and *a bear*, not *the lion*, &c. See also Mr. de Sacy's Gram. Arab., vol. i. pp. 326—8, vol. ii. p. 276, &c.

5. Some appellatives which are much in use, seem to take the article by way of distinction: † as, הַבְּיָר *the well*, Exod. ii. 15; הַפַּעַר *the servant*, Gen. xviii. 7, &c. just as we use the corresponding

* In the کتاب المظهر في اللغة by Essoyuti, we have the following remark to this effect: فان قيل فانفراة ايضاً معرفة فلم دخلته الالف واللام فالجواب ان ذلك جائز في كل معرفة اصله الوصف كالعباس والحارث والفراة هو الماء العذب قال تعالى واسقيناكم ماءً فَرَاتًا. If it be said, Why is EL FARAT with the article, when its addition is not allowable? The answer is, that this is allowable in all proper names the origin of which is AN ATTRIBUTIVE; as, العباس EL ABBAS; الحارث EL HARITH. And as to EL FARAT, its signification is, THE SWEET WATER: as it is said in the Koran, "And we will surely water you with sweet water." (Sur. 77.). See Weiske on the Greek Pleonasm, p. 23, edit. 1813; Freytag's Hamasa, p. 1^r line 16, &c.

† This the Arabs term الغلبة *prevalency*, i. e. a sort of antonomasia. So in the Greek, ὁ ποιητὴς: ὁ ὦν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος. See also Freytag's Hamasa, p. 1 —

words in English without intending to make the word definite. For a similar reason perhaps others omit it: as, מֶלֶךְ רַב *great king*, for the *great king*, Ps. xxi. 2, xlv. 16, xlviii. 3, xlix. 7, lxii. 1, Esth. i. 9. So שָׁמַשׁ for הַשָּׁמֶשׁ Ps. lxxii. 17, Jer. xxxi. 35, &c. So אָרֶץ for הָאָרֶץ Ps. ii. 2, Job iii. 14, xxxv. 11, &c.; and אֱלֹהִים frequently for הָאֱלֹהִים, &c. see No. 3.

Adverbs and other qualifying Terms.

222. Words generally construed as adverbs are nothing more than nouns, attributives, or particles, put in *immediate*, or *mediate*, apposition with those which they are intended to qualify.* The order is regulated as before (Art. 212. 3.). Examples of such words in *immediate* apposition; בָּקֹדֶר בָּקֹדֶרְתִּי *visiting*,† *I have visited* (or will surely visit); וַיֵּגַשׁ הַפְּלִשְׁתִּי הַשָּׁכֵם וְהָעֶרֶב *so the Philistine approaches rising EARLY and remaining LATE*, i. e. *early* and *late*, 1 Sam. xvii. 16, &c.

2. Examples of such words in *mediate* apposition with others, i. e. with some particle or other word or

* The construction is here, as before, *absolute* when immediate. This is

termed by the Arabian Grammarians ^{الْحَال} i. e. *the state*; and, as it consists of one or more words added for the purpose of qualifying either the subject or object of a verb, it must necessarily be an attributive. Mr. de Sacy seems to have confounded the ^{حَال} with the ^{تَمْيِيز} which is always a substantive. The principle, however, is the same in both.

† Ibn Malik says on the use of the Infinitive thus added, اُنْتَخِبَ تَوْكِيدًا
 او نوعاً بيين او عدد. كَسِرَتْ سَيَرَتَيْنِ سَيْرَ ذِي رَشْدٍ
 “It is selected for the purpose of giving emphasis, or to specify, or to intimate number: as, *I went two journeys*, or, *on a journey of observation*.” So in the Greek, ὅς ἂν καταφύγων καταφύγη ἐς τούτους. Herodot. iv. 23. See Weiske’s Pleonas-Græc., Ed. 1813, pp. 9. 15. 27. Bos. Ellipses Græc., p. 3., Edit. 1813.

words intervening : *לְמַכְבִּיר יִתֵּן-אֶכֶל* *he giveth food to abundance*, i. e. abundantly, Job xxxvi. 31; *יִבְרְחוּ בְּהִתְבָּא* *they fled in becoming hidden*, i. e. secretly, Dan. x. 7, &c.

3. In all these cases *specification* is obviously the purpose for which such words have been introduced. With verbs these will necessarily be construed as adverbs, with nouns as adjectives, attributes, or the like. The addition of the particle can have no other influence than that of uniting the force of the several terms used, for the purpose of giving perspicuity to the whole.

4. Hence, when it is necessary to express the *commencement, repetition, hurry, progress, the power of effecting, the intensity, certainty, &c.* of, any action, passion, &c. this may be done either by putting two verbs in the tense and person suitable to the passage, with or without the copulative conjunction; or, by one verb only in such tense and person, and the other, either in the Infinitive, or in the Participial, form : * e. g. *הֵחֵל רָשׁ* *begin, possess*, i. e. begin to possess, Deut. ii. 31 ;

* This, according to the Moolla Jāmi, is done for the purpose of rousing the hearer, or to prevent the supposition of mistake (Com. on Ibn ul Hājib, p. ۲۳۵-۶).

His words are : *وذلك اما لدفع ضرر الغفلة عن السامع او لدفع ظنه بالمتكلم الغلط. وذلك الدفع يكون بتكرير اللفظ نحو ضرب زيد او* *ضرب زيد* *and this," he adds, "is done by repeating the word : as, He struck (i. e.) Zaid, Zaid: or, he struck, he struck (i. e.) Zaid. But, it is not to the repetition of the same words that this rule is confined, any other words may be added, as the sense may require. So Zúzení on the Moallakah of*

الاقواء والاقفار . . . جمع بينهما لضرب من التأكيد Antara Ed. Menil. v. 5 :

كما قال طرفة متي ادن منه يناء عني ويبعد i. e. The becoming void and desert. These words are conjoined for the purpose of strengthening the passage, just as the poet Tarafat has said, When I come near him, he wanders and separates from me." So also Weiske Isagoge, §. 16, and Winer's Grammar of the New Testament, p. 91, Edit. Andover, 1825.

וַיִּטַע כָּרֶם . . . וַיַּחֲלֵל נֹחַ *so Noah begins . . . and plants a vineyard*, i. e. to plant, Gen. ix. 20 ; לֹא תוֹסִיפִי יִקְרְאוּ-לְךָ *do not repeat (that) they call thee*, i. e. do not allow them again to call thee, Is. xlvii. 1 ; וַיִּסַּף נִשְׁלַח *and he repeats sending*, i. e. he sends again, Gen. viii. 10 ; לֹא אֶסַּף לְקַלֵּל *I add not to curse*, i. e. I will not curse again, Ib. v. 21 ; וַתִּמְהַר וַתָּרֶד *so she hastes and puts down*, i. e. hastens to put down, Gen. xxiv. 18 ; מַדּוּעַ מְהֵרָתָן בֹּא *why have you hastened coming*, i. e. to come, Exod. ii. 18 ; וַדָּוִד הָלַךְ וַחֲזַק וּבֵית שָׁאוּל הִלְכִים *so David (was) proceeding and becoming strong ; but the house of Saul (was) proceeding and becoming weak*, i. e. David becomes gradually stronger, &c. 2 Sam. iii. 1 ; אֵיכָל נִכְהָבוּ *I may be able (that) we may smite him*, Num. xxii. 6 ; נִפְרָצָה נִשְׁלַחָה *let us spread out, let us send*, i. e. let us send out extensively, 1 Chron. xiii. 2. The force of the paragogic ה will presently be considered.

5. The repetition of nouns or particles is often recurred to, for the purpose of denoting *distribution, diversity, comparison*, or the like : e. g. שְׁנַיִם שְׁנַיִם בָּאוּ *two (and) two came they to Noah*, Gen. vii. 9 ; עֵדֶר עֵדֶר בֵּין עֵדֶר וּבֵין עֵדֶר *between flock and between flock*, Gen. xxxii. 17 : וַיִּלְקְטוּ אֹתוֹ בִּבְקָר בִּבְקָר *and let them collect it MORNING by MORNING*, Exod. xvi. 21 ; אֶבֶן וְאֶבֶן גְּדוֹלָה *STONE and STONE, a great and a small (one)*, i. e. diverse weights, Deut. xxv. 13 ; בְּלֵב וּלֵב יִדְבְּרוּ *in HEART and HEART they speak*, i. e. while they profess one thing they mean another, Ps. xii. 3 ; וְהָיָה כַּעַם כְּכֹהֵן כַּעֲבָד *it shall be, LIKE people LIKE priest, LIKE servant LIKE master*, &c., Isa. xxiv. 2 ; כֹּחִי אָז וּכְכֹחִי עֲתָה *as my STRENGTH (was) then, EVEN SO (is) my STRENGTH now*, Josh. xiv. 11.

6. When, however, any demonstrative pronoun is used; or, a singular personal pronoun referring to an antecedent in the plural number, distribution is generally intended: e. g. *זֶה אֶל-זֶה* *this to this*, i. e. one to another, Exod. xiv. 20; *גָּדֵר מִזֶּה וְגָדֵר מִזֶּה* *a wall from this, and a wall from this*, i. e. on each side, Num. xxii. 24; *כִּי-תֵצֵא לְמִלְחָמָה עַל-אֹיְבֶיךָ וַיִּתֶּנּוּ יְהוָה* *when thou goest to the war against thy enemies, and Jehovah shall give HIM*, i. e. *wholly, or every one of them*, Deut. xxi. 10; *וַתִּקַּח הָאִשָּׁה אֶת-שְׁנֵי הָאֲנָשִׁים וַתַּצְפֵּנוּ* *so the woman takes BOTH OF THE MEN and hides HIM*, i. e. *wholly, or each one of them*, Josh. ii. 4.

7. The context will always shew us whether we are to consider these repetitions emphatical, or distributive. There are, however, instances of repetition which fall under neither of the preceding heads, but which are to be ascribed to the simple and unpolished usage of a venerable antiquity. Such is the repetition of the word *לֵאמֹר* 1 Kings ii. 4, &c.—of whole sentences: as, Gen. vi. 22, xiii. 5, 6, xiv. 5, 8, xxiv. 37, 1 Sam. x. 9.—the introduction of words apparently superfluous; as, “*he lifted up his eyes, feet,*” &c. Gen. xiii. 10, xviii. 2, xxix. 1, Dan. x. 5: *he put forth his hand,*” Gen. viii. 9, 2 Kings vi. 7, &c.; “*they arose,*” Jos. xviii. 4; “*and it came to pass,*” וַיְהִי, וַיְהִי; and “*behold,*” הִנֵּה passim. These apparently superfluous terms are, however, of immense importance to the unity and perspicuity of the context.*

On the emphatic repetition of Words or Phrases.

223. If, upon the addition of one word or phrase, another will be made more definite, specific, &c., then upon the repetition of either, a still greater definiteness, perspicuity, energy, fervency, or the like, will be given to the context:† e. g. *שׁוּבוּ שׁוּבוּ מִדְּרָכֵיכֶם הָרָעִים* *TURN YE,*

* See Weiske on the Greek Pleonasms, Isagoge, § 15, &c., Ed. 1813.

† For similar examples in the Arabic, see Mr. de Sacy's Gram., vol. ii.

TURN YE, *from your evil ways*, Ezek. xxxiii. 11 ; רִיבוּ בְּאִמְכֶם רִיבוּ *CONTEND with your mother*, *CONTEND YE*, Hos. ii. 4 ; הֵיכַל יְהוָה הֵיכַל יְהוָה הֵיכַל יְהוָה *THE TEMPLE OF JEHOVAH, THE TEMPLE OF JEHOVAH, THE TEMPLE OF JEHOVAH (are) these*, Jer. vii. 4 : i. e. They insisted that the idols, which were called *temples*, (هَيْكَلٌ, *hayakal*, see Pococke's Spec. Hist. Arab., p. 91.) *REALLY* contained the Deity ; a principle of heathenism still prevailing in the East. For similar expressions, see Is. xxxviii. 19, xliii. 25, Ps. xciv. 3, Cant. vii. 1, &c.

2. So with the pronouns : מִשְׁגְּבִי וּמַבְלִטִּי-לִי *my high tower, and MY deliverer* FOR ME, i. e. *my sure deliverer*, Ps. cxliv. 2 ; יִתֵּן מוֹתִי אֲנִי תַּחְתָּיִךְ *who will put MY DEATH, ME, in the place of thee ! i. e. O that some one had slain me, even me, instead of thee !* 2 Sam. xix. 1 ; וּפְגָרֵיכֶם אֲתָם יִפְּלוּ *and YOUR carcasses (even) YOU shall fall*, Num. xiv. 32. See Artt. 216. 4. 219. 5.

So מִשְׁעָן וּמִשְׁעָנָה, masc. and fem. i. e. every species of support, Is. iii. 1. See the Concessus of Hariri by Schultens, p. 36, and the Moallakah Antaræ by Menil (Lugd. Bat. 1816.), v. 71, شَيْظَمَةٌ وَشَيْظَمٌ, with the Scholia of Zúzení, at p. 113.

3. Hence, also, words put in the plural number, (which according to our system, consists of the juxta-position of two words) may be considered as emphatical : e. g. אֱלֹהִים *God* ; אֲדֹנָיִם *Lord* ; בָּעֲלִים *Baal* ; עֲשֶׂתְרוֹת *Ash-taroth, Venus* ; בְּהֵמוֹת *the Behemoth* ; חֲכָמוֹת *real wisdom, &c.* by way of eminence, and which may hence be termed *the plural of excellence*.

On Nouns put in the Definite State of Construction.

224. Of this construction, or regimen as it has been sometimes called, there are two kinds (see Art. 217. 7.). 286.
The first we have termed the definite, the second the distinctive, state of construction; merely to denote the 308.
different kinds of words thus used.

2. Of the *definite* state of construction we may reckon two kinds: viz. the *Immediate*, and the *Mediate*. The *Immediate* is that which presents two or more substantive nouns (not being names for the same thing), so connected that the idea conveyed by them becomes sufficiently defined for the purposes of the speaker or writer. The *Mediate* is that, in which this is done by the intervention 305.
of one or more of the particles.*

3. Examples of nouns in the *definite state of con-*

* The truth is, however, the *particles* themselves are really nouns, as already intimated; and, when they intervene, the construction is either that of *apposition*, or, of *definite* construction, or both. We have adopted the term *mediate*, both here and in Art. 217. 5., in order to conform to the usual mode of considering these skeletons of words. Hereafter, perhaps, we may get rid of this distinction.—According to the doctrine of the Arabian Grammarians, every example of *immediate construction* which can occur, may be resolved by

an equivalent *mediate* one: e. g. ^{ل ز ي د} غلام زيد *the slave of Zaid*, is, according

to them, equivalent to ^{ل ز ي د} غلام لزيد. So ^{خ ا ت م ف ض ة} خاتم من فضة, to ^{خ ا ت م ف ض ة} خاتم فضة a ring

of (or out of) *silver*; and ^{ي و م} ضرب واقع في اليوم to ^{ي و م} ضرب اليوم i. e. a *stroke*
or *blow of to-day*, to a *stroke or blow happening to-day*. See the Shurho

Moolla Jāmi, p. ٢٠٢, &c. This process, according to my notions, is making the construction less simple than it stood originally; in other words, it is making a plain matter difficult, by placing a greater number of words in construction than in the original example. It shews, however, that both signify the same thing. See p. 291, note.

1. *struction* termed *Immediate*: שֶׁר־צָבָאוֹ captain (of) his host, 1 Sam. xxvi. 5; מְנַשֵּׁי בְנֵי־הַנְּבִיאִים of the wives (of) the sons (of) the prophets, 2 Kings iv. 1; נְהַר־פָּרַת the river (of) Euphrates, Gen. xv. 18; קְרִית חֲצוֹת the town (of) Khuzoth, Num. xxii. 39; בְּתוּלַת בֶּת־עַמִּי the virgin (of) the daughter (of) my people, Jer. xiv. 17.

4. In these and all similar passages, this juxta-position of ^{or more} words has the property of *defining* the idea presented by the *first*, just as that kind of apposition does, to which we have given the term *Identity*. In the following, the idea presented by the first of the words so placed, is made more *distinct* or *specific*, just as it is by that state of apposition which we have termed *specific*. It will readily be seen, that the distinctions here mentioned can arise only from the consideration of the *character* of the *qualifying* terms in each case. Examples: בְּגָדֵי הַקֹּדֶשׁ garments (of) holiness, i. e. *holy* or *sacred* garments, Exod. xxix. 29; אֶבֶן . . . צֶדֶק a stone, or weight (of) justice, i. e. a just weight, Deut. xxv. 15; אִשֶּׁת נְעוּרַיִם a wife (of) youth, i. e. a young wife, or, it may signify, a wife married in one's youth, Isa. liv. 6. See also Gen. xli. 42, Exod. xi. 2, Jud. viii. 13, 1 Sam. i. 11, Jer. xi. 20, &c.

5. The case will be the same should a sentence stand in the place of the *qualifying* word: * e. g. שָׁפַת לֹא יָדַעְתִּי אֲשַׁמֵּעַ a lip (or language which) I knew not, I heard, Ps. lxxxix. 6; יִתְרַת עֲשָׂה the acquisition (of that which) he made, they have lost, Jer. xlviii. 36; בְּיָדִי לֹא אוּכַל קוּם into the hands (of those) I am not able to rise against, Lam. i. 14. See Ps. lxv. 5, cxxix. 6, Jer. ii. 8, &c.

6. This construction, however, will admit of more than one solution. For, first, if we consider the particles, &c. as *nouns*,

* A similar practice exists in the Persian with respect to the vowels which mark the state of construction: e. g. ^{وَقْتِ} ^{رَفْتَنِ} ^{وَقْتِ} ^{رَفْتَنِ} the time of going, &c. So

^ع ^{وَقْتِ} ^{رَفْتَنِ} ^{وَقْتِ} ^{رَفْتَنِ} the will of (him who is) without a when, i. e. is eternal.

But in these cases both ^{وَقْتِ} ^{رَفْتَنِ} and ^{وَقْتِ} ^{رَفْتَنِ} may also be considered as nouns.

which I believe we ought to do, we shall have nothing more than an *immediate* state of construction, with the preceding word in the proper form for such a state (Art. 171.). And, 2dly, if we suppose the relative pronoun **אֲשֶׁר** *who, which, &c.* to have been omitted by the ellipsis, which has been preferred by Schræderus, the construction will also be explained.

7. In some cases, however, the order is inverted, and has hence been termed Hypallage; e. g. **כֶּסֶף סִינִי** *argentum scoriarum*, for *scoriæ argenti*, Prov. xxvi. 23; **לֶרְבֹן הָעֵצִים** *oblatio lignorum*, for *ligna oblationum*. See also Lev. v. 15, vii. 21, xxii. 4, Deut. xii. 3, Josh. ii. 6, 1 Kings xvii. 14, Ezek. xxi. 30, Est. ix. 19.

8. As this combination takes place only for the purpose of presenting some definite idea to the mind, should it be necessary further to define or qualify them by the addition of any pronoun, &c. such pronoun, &c. will generally be added to the last: e. g. **הַר קִדְשִׁי** *the mountain* (of) *my holiness*, i. e. *my holy mountain*, Ps. ii. 6; **בְּסִלֵי כֶסֶף** *the images* (of) *thy silver*, i. e. *thy silver images*, Isaiah xxx. 22; **עַמֵּי הַתַּעֲבוֹת הָאֵלֶּה** *the peoples* (of) *abominations, these*, i. e. *these abominable people*, Ezra ix. 14.

See also Exod. xxviii. 38, Neh. ix. 14, Ps. iv. 2, lix. 18, cx. 2, cxix. 123, Is. ii. 20, xxx. 22, xxxi. 7, Dan. ix. 24. For similar constructions in the New Testament, see Rom. vii. 24, Col. i. 13, &c.

9. In the preceding examples, the qualified and qualifying noun have been considered as in juxta-position with one another; still this is neither necessary, nor is it always found, for in some instances we have the intervention of particles, such as the definite article, &c., in others, whole words or phrases: e. g. **עֲשׂוֹת יְהוָה** *the LORD God's making* (of) *the earth and heavens*, Gen. ii. 4; **מִשְׁלַח מְנוֹת אִישׁ לְרֵעֵהוּ** *THE SENDING GIFTS* (of) *each man to his friend*, Est. ix. 19; **בְּשִׁלְחַת אֹתוֹ כְּרִגּוֹן** *IN SARGON's sending him*, Is. xx. 1.

See also Gen. vii. 6, Jos. xx. 3, Isa. v. 24, xx. 1, Prov. xxv. 8, &c. Storr thinks that these examples are not to be considered as in the state of construction, but to be accounted for in some other way (Observ., p. 282.). I believe it is of little importance whether we consider them in this point of view, or as in apposition

with the preceding noun, or otherwise qualifying it, the end arrived at is precisely the same in every point of view : the only question here being, whether one or more words do not parenthetically intervene between such qualified and qualifying terms. That such is the case, perhaps, there can be little doubt ; and, as the usage of the language, in this particular, is all we wish to ascertain, we need not be very anxious as to the terms used, particularly where no change of vowels or consonants can be appealed to as decisive on the subject. The parallelism of the following passage requires that the construction be considered as *definite* : הוּי אֲשׁוּר נֶשֶׁבֶט אִמִּי וּמִטָּה-הִיא בְּיָדָם זַעֲמִי *O Ashshur, the rod of my anger : even the rod is he, for their sake, or, in their hand, of my wrath,** Isa. x. v.

10. Great care should be taken in translating passages found in this state of construction, i. e. in considering whether the last of such words is to be taken in an *active* or *passive* sense : e. g. הָרַפְתָּ מוֹאָב *the reproach of Moab*, Zeph. ii. 8, is not to be understood as the reproach afflicting Moab, but that which they inflict on others. So הָרַפְתָּ עֲבָדֶיךָ Ps. lxxxix. 51, *the reproach of thy servants*, is that which they suffer, not that which they inflict. In like manner, . . . חַמַּס הַיּוֹשְׁבִים *the violence* (exercised by the) *inhabitants*, Exek. xii. 19 ; but בְּנֵי יִרְבְּעֵל . . . חַמַּס *the violence* (suffered by the) *children of Jerubbaal*, Judg. ix. 24. זַעֲקַת-דָּל *the cry of the poor*, Prov. xxi. 13 : but זַעֲקַת קָדָם *the cry* (excited by the oppression) *of Sodom*, Gen. xviii. 20. The same holds good with reference to the pronouns. See Gen. xvi. 15, l. 4, Jer. li. 35, 2 Sam. xvi. 12, Is. xxi. 2, Ps. xcvi. 8, lvi. 13, &c. See also Art. 146. 8. note.

11. The following are examples of what has been termed the "*mediate* state of construction," i. e. when the connection of nouns thus situated is, in one way or other, defined or modified by the intervention of one or

* So in the Arabic كَمَا خَطَّ الْكِتَابُ بِكَفِّ يَوْمًا يَهُودِي just as the book was written by the hand, one day, of a Jew. See Gram. Arab. M. de Sacy, vol. ii. p. 125—6.

more of the particles.* **חֵזִיר מִיַּעַר** *a boar out of the forest*, i. e. *of the forest*, or, *a forest boar*, Ps. lxxx. 14; **לְאָמִים מֵרָחוֹק** *people of*, or *from a distance*, i. e. *distant*, Isa. xlix. 1.

See also Exod. i. 14, Ps. xc. 4, Cant. iii. 8, Jer. v. 6, &c. Of this kind are the passages **לְאָסָף—מִזְמוֹר לְדָוִד**—*a psalm of David*, —*of Asaph*; **אֲשֶׁר לְשֹׁלֹמֹה** *which (is) Solomon's*, i. e. *belonging to Solomon*, Cant. i. 1, &c., where the proprietor, author, possessor, or the like, is designated.†

12. This rule, however, with its exemplifications, coincides with the corresponding one given under the article of *mediate apposition* (Art. 219. 4.), i. e. the preceding word generally suffers no abbreviation either in the quantity of its vowels, or in the number of its consonants. The words so connected may, by taking the particle as a noun, all be considered as in *immediate apposition*. In the following cases, the first so connected is put in the *definite* state of construction, e. g. **מִשְׁבִּימֵי בֹקֶר . . . מֵאַחֲרֵי בֹנֶשֶׁף** *those arising early in the morning . . . lingering after the twilight*, Isa. v. 11; **יֹשְׁבֵי בְּאֶרֶץ צִלְמֹת** *dwellers in the land of the shadow of death*, Ib. ix. 1.

See also 2 Sam. i. 21, Ps. ii. 12, lxxxiv. 7, Isa. xiv. 19, xxviii. 9, Jer. xxiii. 23, Ezek. xiii. 2, xxi. 17, &c. So also with the conjunction ו; as, **חֵכְמָה וְדַעַת** *wisdom and knowledge*, Isa. xxxiii. 6. With אִין: as, **אִין מִיָּדָם פֶּרֶק אִין** *there is no deliverer from their hands*, Lam. v. 8.

13. It must appear from these passages, that the particle here found so influencing the preceding word, must either have been considered as a noun, or the following context must be supposed to exercise the influence, which the second of the nouns in construction does. See Art. 217. 5.

* If we consider these particles as nouns, which we may, all these cases may be resolved into those of *immediate* construction or apposition, as before. —New Test., John iii. 31, vi. 31, Rom. iii. 26, iv. 16, Gal. iii. 7, 8, &c.

† It has already been remarked (Art. 224. 2.), that the Arabian Grammarians consider every construction of this kind, as equivalent in signification to those in which the particle is not introduced. In most cases, however, the particles tend to define the relation more specifically.

Distinctive (203) *On the DISTINCTIVE State of Construction.**

225. It has been remarked (Art. 217. 7.), that, in this case, the preceding word to be qualified must always be an attributive. The effect here produced is, that of rendering *distinct* or *specific*, the person or thing designated by this attribute; coinciding in this respect with what has been termed *definite construction*: the qualified word being always an attributive involving the signification of a substantive (Ib.), e. g. גָּדוֹל הַעֵצָה *great* (of) *counsel*, i. e. *a great being*, &c. (of) *counsel*, or *counselling being*, Jer. xxxii. 19; קְדוֹשׁ יִשְׂרָאֵל *the holy* (one of) *Israel*, Isa. i. 4; תְּמִימֵי־דֶרֶךְ *those perfect* (of) *way*, i. e. *men of perfect way*, Ps. cxix. 1; נִשְׁבַּל־רוּחַ *low* (of) *spirit*, i. e. *an humble man*, Prov. xxix. 23; מְשִׁיחַ יְהוָה *the anointed of the Lord*, 2 Sam. i. 14.

* This kind of construction is termed by the Arabian Grammarians ^{الاضافة اللفظية} i. e. *verbal construction*, in order to distinguish between it

and that which we have termed “the *definite*,” which they style ^{الاضافة}

^{المعنوية} the *logical* or *significant*, construction. It is curious enough to observe, that they exemplify this sort of construction in three different ways; which may serve to shew, that in fact they all amount to the same thing in

meaning: e. g. ^{حسن وجه} handsome (of) *face*, in *immediate* apposition

^{حسن وجه} handsome (of) *face*, in the state of *definite* construction; and

^{حسن وجهها} *id.* when the latter or defining word is put *absolutely*, and construed as a noun of *specification*, ^{تمييز}. See M. de Sacy’s Arab. Gram.,

vol. ii. p. 159, &c. So Rev. xii. 1. γυνή περιβεβλημένη τὸν ἥλιον. Arab. ^{امرأة ملبوسة الشمس}.

See also Gen. xxxv. 29, Exod. xxxv. 22, Ps. xxiv. 4, Isa. i. 21, &c.

2. Under this general head may be placed certain idiomatical expressions which will frequently meet the Learner in his progress. These are, phrases having **אִישׁ** *man, each*, **בֶּן** *son*, **בַּעַל** *Lord, possessor*, **אֲנָשִׁי**, **מְהִי** *men*, &c. for the first member, followed by certain others in the definite state of construction: e. g. **אִישׁ מָוֶת** *thou art a man of death*, i. e. *deserving death*, 1 Kings ii. 26; **בֶּן־שִׁבְעַת שָׁנִים יְהוֹאָשׁ בְּמָלְכוֹ** *the son of seven years (was) Joash when his reign (began)*, i. e. *he was seven years old*, 2 Kings xii. 1; **בֶּן־מָוֶת הוּא** *a son of death (is) he*, i. e. *he shall die*, 1 Sam. xx. 31; **אִישׁ שִׁפְתָּיִם** *a man of lips*, i. e. *loquacious*, Job xi. 2; **אִישׁ דְּבָרִים** *a man of words*, i. e. *a speaker*, Exod. iv. 10; **אִישׁ אֱמֶת** *a man of truth*, i. e. *a true man*, Neh. vii. 2; **אֲנָשֵׁי הַשֵּׁם** *the men of name*, i. e. *famous*, Gen. vi. 4; **אֲנָשֵׁי־חַיִל** *men of might*, i. e. *mighty men*, Gen. xlvii. 6; **מְהִי מְסָפָר** *men of number*, i. e. *few*, Gen. xxxiv. 30; **אִישׁ בַּעַל שֵׁעַר** *a man possessed of hair*, i. e. *hairy*, 2 Kings i. 8; **כָּל־בַּעַל כַּנָּף** *every (one) possessed of wing*, i. e. *winged bird*, Prov. i. 17.

So **אֲנָשֵׁי סֹדֶם** *men of Sodom*, Gen. xix. 4, for *Sodomites*. See Gen. xxiii. 3, xxiv. 13, Numb. xxi. 28, Josh. xxiv. 11, Judg. ix. 2, x. 1, Jer. ii. 16, Ezek. xvi. 26, Ps. cxlix. 2, Cant. 1. 5, &c. To this class may be referred **בְּנֵי־הָאֱלֹהִים** *sons of God, pious persons*, and **בָּנוֹת הָאָדָם** *daughters of men, low, impious women*, Gen. vi. 2, &c.

On the Construction of the Numerals.

226. The numerals in Hebrew being all substantive nouns, are put either in *apposition*, or in the *definite* state of construction, with the word signifying the thing numbered: e. g. In *apposition*: **אֶלֶף וְיָמָאָה הַכֶּסֶף** *one thousand and one hundred (pieces of) silver*, **אֵילָם שְׁנָיִם** *rams two*, **שְׁתֵּי עָרִים** *cities two*, **בָּנִים שְׁלֹשָׁה**, or **שְׁלֹשָׁה בָּנִים** *sons three, or three sons*, **בָּנִים שְׁלֹשִׁים** *thirty sons*. In *construction*: **שְׁלֹשָׁת אֲנָשִׁים** *three, or, a triad, of men*; **שְׁנֵי בָנִים** *two sons*; **שְׁתֵּי בָנוֹת** *two daughters*.

2. The dual and decimal numerals, however, signify-

ing numbers above ten, such as עֶשְׂרִים *twenty*; מֵאָתַיִם *two hundred*, &c. prefer the state of apposition.

On the Concordance of the Numerals with the Thing, &c. numbered.

3. The numerals from *three to ten* inclusively, are mostly in the gender different from that of the thing numbered, for the sake perhaps of variety: in this case the word representing the thing, &c. numbered is put in the plural number, e. g. שִׁבְעָה זָבָשִׁים, or שִׁבְעַת זָבָשִׁים *seven male lambs*; שִׁבְעַת זָבָשׁוֹת *seven female lambs*. The numeral is here taken as a collective noun, and stands either in apposition or in the state of definite construction with the thing numbered.

4. In like manner when the numeral signifies any number exceeding *ten*, it may likewise disagree in gender with the thing, &c. to be numbered; while the thing, &c. numbered, will be put in the singular number: e. g. שִׁבְעָה וְשִׁבְעִים זָבָשִׁים *seventy and seven men*; שִׁבְעַת עָשָׂרָה שָׁנָה *seventeen years*; חֲמִשָּׁה עָשָׂר שָׁנִים וּמֵאָתַת שָׁנָה *five years and a hundred year*, Gen. v. 6.

5. There is nothing peculiar in the construction of such numerals as מֵאָה *an hundred* and אֶלֶף *a thousand*, other numerals being made to agree with them or not, according to the preceding rules, while they will be put either in apposition or construction, in the singular or plural number, according to those rules: e. g. מֵאָתַת אֶלֶף וְשִׁשָּׁתָּה אֶלֶף וְשִׁשָּׁתָּה אֶלֶף *an hundred thousand, and eighty thousand, and six thousands, and four hundreds*, Num. ii. 9. See Gen. v. where a large number of examples occurs.

Other modes of Construction.

227. In many cases, too, when the numeral exceeds the number *one*, the thing, &c. numbered is put in the plural, whether the numeral precede or follow it; the

gender is regulated as before: e. g. אֵילִם שְׁנָיִם-עָשָׂר *rams twelve*, Num. vii. 87; שְׁנָיִם עָשָׂר . . . לְבָנִים *lambs male . . . twelve*, Ib.; שְׁנָיִם עָשָׂר בָּרִים *twelve bullocks*, Ib.; עָשָׂר וָאַרְבָּעָה בָּרִים *twenty and four bullocks*, Ib. v. 88.

See also Gen. xvii. 20, xxv. 16, xxvi. 12, xxxii. 15, 23, Josh. iv. 2, xxi. 19, 2 Sam. xix. 18, 1 Kings iv. 13, Jer. xxxviii. 10, Ezra viii. 35, &c. And, *vice versá*, חֲמִשָּׁה שָׁנָה *five year*, 2 Kings xxii. 1. &c.

2. The intermediate numbers between ten and twenty, twenty and thirty, &c. are regulated by the principles already investigated; that is, either by *apposition* or *definite* construction, *immediate* or *mediate*; e. g. עָשָׂר שִׁבְעָה *seventeen*, in *immediate* apposition; שִׁבְעָה וְשִׁבְעִים *seven and seventy*, *mediate* apposition: עָשָׂר שְׁמֹנֶה עָשָׂר *eighteen*, *definite* construction.

3. In many cases when the numeral is in apposition, it is to be taken as an ordinal: e. g. אַרְבָּעִים שָׁנָה *the fortieth year*, Deut. i. 3; i. e. taking it in the order of computation, *the year, forty, or forty (by) year*. So Gen. i. 5. אֶחָד יוֹם *day, one*, i. e. the first. See also Exod. xii. 6, Num. xiii. 2, Deut. xv. 9, 1 Kings xvi. 10, 2 Kings viii. 16, xii. 2, Ezek. xxix. 17, Dan. i. 1, 21, vii. 1, ix. 1, xi. 1, &c.

4. When it is necessary to qualify the thing, &c. numbered by some attributive, this attributive will agree with it either in a *formal* or *logical* point of view, at the pleasure of the writer: e. g. in the first case, שְׁמֹנִים וְחֲמִשָּׁה אִישׁ *eighty and five men*, (each, or the whole) *bearing* (sing.) *an ephod*, 1 Sam. xxii. 18.—In the second, חֲמִשִּׁים אִישׁ רָצִים *fifty men running* (pl.), 1 Kings i. 5.

5. The thing numbered, measured, &c. may also be considered as a *specifying* term (Art. 219. note), and construed as *absolute* with reference to the preceding noun; as, אֶלֶף כֶּסֶף *a thousand (of) silver*, &c. We nevertheless have occasionally the

state of construction : as, שְׁתֵּי-לֶחֶם *two* (pieces, &c. of) *bread*, 1 Sam. x. 4, &c. : מֵאֵת שָׁנָה (Art. 226. 4.).

6. As it is easy to supply certain names of weight and measure, on account of their frequent occurrence, they are often omitted by the ellipsis : e. g. וַיִּשְׁקְלוּ אֶת-שִׁבְרִי שְׁלֹשִׁים כֶּסֶף *so they weigh my price thirty* (shekels of) *silver*, Zech. xi. 12 ; וַיִּמָּד שֵׁשׁ-שְׁעָרִים *so he measures six* (measures of) *barley*, Ruth iii. 15. 17 ; בְּאַחַד לַחֲדָשׁ *in the first* (day) *of the month*, Deut. i. 3 ; וַיַּעֲשׂוּ אֶת-הַפֶּסַח בְּרִאשׁוֹן *and they keep the passover in the first* (month), Num. ix. 5 ; בְּרִאשׁוֹן בְּאַחַד לַחֲדָשׁ *in the first* (month) *in the first* (day) *of the month*, Ezek. xxix. 17.

See also Gen. xx. 16, xlv. 22, Lev. xxiii. 17, 1 Sam. x. 4, Ezek. xlv. 21. And, where some of these ellipses are supplied, Gen. xxiii. 15, Lev. xxvii. 3, 6, Ruth ii. 17, &c. See Bos on the Greek ellipses, p. 4, Ed. 1813.

The ordinals are construed like other attributives.

LECTURE XVI.

ON THE COMPLEMENTS OF WORDS GENERALLY, AND OF VERBS
IN PARTICULAR.

228. It will perhaps readily be granted, that the character of the words necessary to complete any sentence must very much depend on the signification of the preceding ones ; or, which is the same thing, on the signification intended to be conveyed in them by the Writer. I may say, for example, *I am now riding, equitans ego* ; or, *am a riding*. But it may also be necessary to state whether this be on a horse, in a carriage, &c. as

also to, or from, what place I am thus proceeding; or, for what purpose, &c. The same will hold good of all attributives.* A man may be said to be *swift* generally, or swift on foot, swift in the chase,—in the pursuit of an enemy,—to revenge,—to do good or evil, or a thousand other things, which it may be necessary for a Writer or Speaker to state.

2. All verbs are necessarily attributive in signification; and, from what we have seen, as to their etymology, there is strong reason to suspect that they are composed of nothing more than nouns put in a state of conjugation or combination with one or other of the pronouns. If, then, attributive nouns will necessarily stand in need of such complementary words in order to complete or modify the sentences in which they are found, the same must necessarily be true of the same words, when found in the form of verbs. Usually, however, this has been stated by saying, that nouns derived from verbs are subject to the same mode of construction with the verbs from which they descend. I prefer the contrary method of stating this question; because I can see why nouns, as such, require this kind of construction; of verbs we know nothing, on the other supposition.

3. We have seen that nouns substantive or attributive may be qualified by the addition of other words, either in a state of *apposition*, of *definite* construction, *immediate* or *mediate*, or absolutely, just as the signification of such word shall require, or as the intention of the Writer may be. The same is the case with verbs whether *active*, *passive*, *transitive*, *intransitive*, or

* So in-Is. xiii. 19, and Amos iv. 11, we have מְהַפֵּכֶת construed as a verb; and in Infinitives and Participial nouns this is done regularly.

neuter : which are distinctions arising purely out of the signification of the primitive word or noun.*

4. In treating of the complements or qualifying words of substantives and attributives, we adopted the terms *Immediate* and *Mediate* as best suited to our purpose on that occasion. We shall use the same now, because they are sufficiently easy and intelligible, and because it will be interesting to find the same principles prevailing throughout every part of this Language.

5. The influence then of any noun or verb (arising out of its signification, or the intention of the Writer,) may extend to one or more subsequent words with some variation of the sense in each ; e. g. I may say as before, "I am riding a horse." Here I would term the influence of the verb *riding*, *Simple*, because it affects one object only, which is here "a horse." But, if I say, "I rode a horse towards the city at full speed," then I should term the influence of the verb *Various*, because the subsequent terms are variously affected by it. I prefer this method of considering the influence of verbs, &c. because the Latin cases of nominative, genitive, accusative, &c. as taken by Schroederus and others, are ill calculated to convey just notions on this subject ; and, because these distinctions are perfectly foreign to this language. The truth is, the words added here, as in the rules already given, are nothing more than terms added for the purpose of defining, &c. the signification of such verb, and may be resolved by recurring into one or other of those rules.

* Let it be remembered, however, some verbs which are at one time transitive, will at another be intransitive, in these languages ; so, ضرب برجله *he struck with his foot*, or *kicked*. See Ludolf. Gram. Eth., p. 32. ed. 1702. Freytag's Hamasa, p. 1.—

229. Having determined then, whether the signification of any verb or verbal noun, is to be taken *actively* or *passively*, (Art. 146. 8. note.) the influence of its action or passion, considered with reference to the subsequent terms in *immediate* or *mediate* connection with it, will always be either *Simple* or *Various*, just as the signification of such verb shall require, or, as the intention of the Writer or Speaker may be.—*Examples of active verbs and verbal nouns* in *immediate* connection with the following term, and where the influence is, consequently, *simple*; *נַעֲשֶׂה אָדָם* *let us make*, MAN, Gen. i. 26; *זָרַע זֶרַע* *seeding, or producing*, SEED, Ib. 29.

2. In *mediate* connection, and where the influence is also *simple*: *בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם* *God created* THE HEAVENS, Gen. i. 1; *וַיֵּרָא . . . אֶת-הָאוֹר* *and he saw . . .* THE LIGHT, Ib. 4; *וַיַּבְדֵּל . . . בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ* *and he divided . . . BETWEEN the light and BETWEEN the darkness*, Ib.; *וַיִּקְרָא לָאוֹר . . . וְלַחֹשֶׁךְ קֵרָא* *and he called the LIGHT . . . and THE DARKNESS he called . . .* Ib. 5; *מִבְּדִיל בֵּין מַיִם* (a thing) *dividing BETWEEN the waters*, Ib. 6.

3. Both in *immediate* and *mediate* connection, and where the influence is *various*: *עֲשֶׂה פְּרִי לְמִינוֹ* (a tree) *producing* FRUIT, ACCORDING TO ITS KIND, Gen. i. 11; *מִזְרִיעַ זֶרַע לְמִינֵהוּ* (herb) *producing* SEED AFTER *its* KIND, Ib. 12.

Note. The proper office of the particles is, to point out the precise character of this influence.

The verb *הָיָה* construed with *ל* will signify either *to have*, or *to become*, according to the context: e. g. *לְעִשְׂרֵי הָיָה צֹאן* *the rich man had flocks*, 2 Sam. xii. 2; *וְהָיָה לְדָם* *so they shall become blood*, i. e. *the waters*, Exod. iv. 9.

4. Where the connection is *mediate*, and the influence *various*: *וְהָיוּ לְמַאֲוֶרֶת בְּרָקִיעַ הַשָּׁמַיִם לְהַאֲרִיךְ אֶל-הָאָרֶץ*

: וַיְהִי כֵן and they shall be FOR lights IN the firmament of the heavens, FOR giving light UPON the earth, and it was so, Gen. i. 15; וַיִּתֵּן אֱלֹהִים בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר וַיִּבְרָא אֱלֹהִים בֵּין הָאֹר וּבֵין עַל-הָאָרֶץ : וְלִמְשָׁל בַּיּוֹם וּבַלַּיְלָה וּלְהַבְדִּיל בֵּין הָאֹר וּבֵין : and God placed THEM IN the firmament of the heavens FOR giving light UPON the earth, and FOR ruling OVER the day and OVER the night, and FOR dividing BETWEEN the light and BETWEEN the darkness. And God saw THAT (it was) good, Ib. 17, 18.

5. In causative and other doubly transitive verbs, the influence will necessarily be *various*: e. g. וְהִלַּכְתִּיהָ and I caused HER to walk THE DESERT, Hos. ii. 6; מוֹשִׁיב יְחִידִים בֵּיתָהּ who causes THE SOLITARY ones to possess A HOUSE, Ps. lxxviii. 7. In these instances the connection is *immediate*: in the following, it is both *immediate* and *mediate*: e. g. וַיֵּשֶׁב . . . אֶת-הַמֶּלֶךְ דָּבָר and he caused WORD to be returned TO THE KING, 1 Kings ii. 30; לִמַּד יָדַעַת אֶת-הָעָם he taught KNOWLEDGE TO the people, Eccl. xii. 9; יִשְׁמְעוּ דְּבָרֵי אֶת-עַמִּי let them cause MY PEOPLE to hear MY WORDS, Jer. xxiii. 22.

6. In the following the connection is miscellaneous, and some of the verbs are passive: וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל-מָקוֹם אֶחָד וְתִרְאָה הַיַּבֶּשֶׁה וַיְהִי כֵן so God says, Let the waters be gathered FROM BENEATH the heavens TO one place, and let the dry land appear, and it becomes so, Gen. i. 9; *וְהִרְאָה אֶת-הַכֹּהֵן then let it be shewn TO THE priest, Lev. xiii. 49; אֲשֶׁר הִרְאָהָתָּ בְּהָרָהּ which thou wast shewn IN the mount, Exod. xxvi. 30; לֹא תַעֲבֹדֵם thou shalt not cause THEM to be worshipped, Exod. xx. 5, xxiii. 24; וַתֵּן אֶת-הָאָרֶץ הַזֹּאת

* The particles mostly used with passive verbs, however, are ל and מ. See Gen. xiv. 19, Is. i. 26, lxii. 4, Ezek. xiv. 3, Neh. vi. 1, 1 Chron. v. 20, &c.

לְעַבְדֶּיךָ *let it be given* (i. e.) *this land to thy servants*,
Num. xxxii. 5.

See also Gen. xxvii. 42, 2 Sam. xxi. 6, Jer. xxxv. 14, &c.

Observations.

7. A little consideration will enable any one to see, that the construction must in all cases very much depend on the intention of the Writer. It is true, certain constructions only are allowed, because they have been generally adopted, and these are to be known only from long and constant practice in the language, or, from the use of the Concordance: but, in general, the principle is in the Hebrew, as it is in the English: viz. that the significations of words will always be influenced by those with which they are connected. A few remarks on the examples given will make all plain. In the first we have אָרָם נַעֲשֶׂה אָדָם *let us make man*. Here, the word *man* may be said to be in *immediate* connection with the preceding word, and to qualify or restrict its signification, just as שָׁנָה *year* does the word אַרְבָּעִים *forty*, in the phrase אַרְבָּעִים שָׁנָה *forty year* (Art. 227. 3.); or, as the English word *year* does the word *forty*, in the same example, *absolutely*, as it regards the gram-

matical construction, and, therefore, just as the ^{5 6 7}תַּמִּיז i. e. the *specific* construction does in the Arabic (Art. 219, note). This would be exemplified in that language, by what is termed a juxta-position,

النَّصَبُ, or ^{5 6 7}المَفْعُولُ بِهِ, thus; ^{5 6 7}نَصَبَ إِنْسَانًا, or ^{5 6 7}لِنَصَبِ إِنْسَانًا, where

the last or qualifying word is nothing more than a ^{5 6 7}تַּמִּיז, i. e. *specific* with reference to the signification of the verb. The next

example (Art. 229.) is perfectly parallel to the Arabic ^{5 6 7}حَسَنَ وَجْهًا, or ^{5 6 7}حَسَنَ وَجْهًا *handsome* (of) *face*. See Art. 225. note.

8. The next case (Art. 229. 2.) affords an instance of *mediate* connection, that is, where we have the particle ^{5 6 7}כִּי falling between the verb and its complementary or restricting term, for the purpose of showing, that the following, not the preceding, word is to be construed as complementary to the signification of the verb. Kimkhi

has remarked long ago (see Art. 171. 11. note), that such is the office of this particle. His illustration is the sentence, *Judah killed Simeon* יהודה נִשְׁמְעוֹן הָרָג; where he says, that the particle being omitted, it could not be known which is the subjective, or which the objective, case to the verb. This would indeed be the case in this and all similar passages; and, I believe, this is one of the offices of this particle, and perhaps of all the others so situated. The other particles have, moreover, the force of defining the relation, which the action of the verb has, with reference to the word or words which designate its object, either directly or indirectly: e. g. הָלַךְ construed with אֵל will signify, *he walked towards*; with מִן or מֵן *from*; with לִפְנֵי *before*; with אַחֲרֵי or אַחֲרָיו *after*, and so on. Situated, then, as this and other particles are, in *immediate* connection with verbs, they ought to be considered as pointing out the objective, or some such case of the noun affected by them: and hence it is, that the particle אֵת has been said to mark the objective case in active, and the nominative (which is really the objective case) in passive, verus.*

9. This particle, however, is often found without any such preceding verb; and, in these cases, it seems intended strongly to impress upon the mind the force of the word immediately following it, as being of considerable importance. Of this character is the following passage, to which many more might be added: אֶת-עַמּוּד הָעָנָן לֹא-כָרַךְ AS TO the pillar of the cloud, it passed not away, Neh. ix. 19. The verb following is manifestly not passive; אֵת, therefore, does not point out an objective case; on the contrary, it is found in apposition with the nominative of a verb in the active voice, and apparently for the purpose of impressing that word on the reader's mind, as of considerable importance. In most cases, *as to*, *with reference to*, or the like, will express its real force: e. g. בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם God created (I speak) WITH REFERENCE to the heavens, &c. So יָתִהֵל אֶת-הָאֱלֹהִים he walked about, i. e. daily exercised himself (I say) WITH REFERENCE to God, Gen. v. 22; וַיֵּצֵא אֶת-הָעִיר and he went out (i. e.) WITH RESPECT to

* The Bengáli particle *Kē* is used for a similar purpose, as is also the Persian ک. See Professor Haughton's Bengáli Gram. Art. 90, 91, 92. Sir W. Jones's Pers. Gram., Edit. 9. p. 111.

*the city,** Exod. ix. 33. That is, generally, any person or thing strongly recommended to the attention of the reader, may, whether it be in the situation of a nominative or objective case, be pointed out by introducing the particle **אֵת**. See Hosea ii. 23. 24.

10. In the examples (n. 3.) we have both the *immediate* and *mediate* connection of a verb or verbal noun with its complementary words. And here, it will be seen, that had not the particle **ל** been prefixed to the last, some ambiguity might have arisen, as to the precise sense in which it ought to be taken: or, in

* Schræderus has endeavoured to explain this sort of construction, by having recourse to a metonymy, by which he says, intransitive verbs take the signification and construction of transitive ones (Synt. R. 69.). For my part, I can see no necessity for this; nor, for introducing the doctrine about nominative, accusative, or other cases in conformity with the usage of the Latin and Greek grammars, which in fact drove Schræderus to this expedient. In Hebrew we have no cases. Why then should we talk about something which has no existence, and then coin rule after rule in order to explain it? But, if we can conceive these particles to possess the same defining character which they do when coming between nouns in construction or apposition (see Art. 219), we shall have no difficulty in perceiving, why they are sometimes omitted, or else used the one for the other: e. g. **וַיָּבֹאוּ אֶרֶץ כְּנָעַן** so they enter the land of Canaan, Gen. xlv. 25, for **אֶל אֶרֶץ כְּנָעַן** into the land of Canaan; **וַיָּשָׁבָה** **אֶל הָעִיר** return (to) the city, for **אֶל הָעִיר** to the city, 2 Sam. xv. 27; **וַיַּעֲלוּ** **שָׁמַיִם** they ascend the heavens, they descend the deeps, Ps. cvii. 26. In all which cases, the latter word in the construction may be considered as merely *specific*, as in the case of nouns of number, weight, measure, &c. In other instances the particles will vary; as, **וַיֵּרָא אֶת־הַמֶּלֶךְ** 1 Kings i. 51; **וַיֵּרָא מִפְּנֵי שְׁלֹמֹה** he feared the king—he feared from before Solomon, Ib. 50. And Ps. lv. 20, **וַיֵּרָאוּ אֱלֹהִים** they fear God, without a particle. So, **וַיֵּצֵא הָעִיר** he went out (into) the city, 2 Kings xx. 4; **וַיֵּצֵא אֶל־** **הַמִּזְבֵּחַ** he went out to the altar, Lev. xvi. 18; **וַיֵּצֵאָה מִחֻשְׁבֹּן** Num. xxi. 28; **וַיֵּצֵא מִלִּפְנֵי יְהוָה** Num. xvi. 35; **וַיֵּצֵא מֵאֶת יְהוָה** Ib. xvii. 11. With **מִפְּנֵי** Est. vii. 8, compare viii. 15; **וַיֵּצֵאוּ אֶת־הָעִיר** Gen. xlv. 4, &c. As to **אֵת** in Neh. ix. 19. we have apparently the ellipsis of some such verb as *I speak, mean, &c.*, and, in this view, the case will identify itself with the Arabic construction termed **شريطة التفسير** **ما اضمر علي** i.e. *what comprehends a condition of explanation*, as **زيداً ضربته** (as to) Zaid, I struck him, **زيداً مررت به** (as to) Zaid, I passed by him. See Jami's Com. on Ibn Ulhájib, p. 127, &c.

other words, as to the precise relation of the latter, to the two former, words. The same has been remarked of words in the state of *mediate apposition* and *construction*. The principle in each case is one and the same.

11. With respect to the causative verbs, If we suppose them to be actually composed of two words; which, according to our system, is always the case with *Hiphhíl* and *Hophhál*, we shall readily perceive why two complementary, or restricting, words would be necessary to complete the idea contained in each of them. This is what grammarians usually term a *double accusative*, just as they do verbs, *doubly transitive*. It is curious enough to remark, that when such verbs become passive, the object of one of them will stand as its nominative, that of the other as the accusative: for this reason, viz. that one of the verbs only in the compound takes the passive character, the other remains active: e. g. Lev. xiii. 49, as above, *Fac eam videri à sacerdote*. This is still more evident in the Arabic, where we have

terminations marking these cases: e. g. active, اطعمت ابنك ^{أطعمت ابنك} *I caused thy son to eat flesh*; passive, اطعم ابنك لهما ^{أطعم ابنك لهما} *thy son was caused to eat bread*. See M. de Sacy's Gram. Arab., vol. ii. p. 101. In the other species, viz. *Pihél*, and *Puhál*, the accessory idea may be considered as equivalent to an additional word.

12. Of the other examples nothing need be said: the particles introduced are only such as the various relations of the words to each other seem to require, in order to present to the mind of the reader the various circumstances which the writer wished to detail; but without these, all must have been error and confusion.

13. What has been here said of the verbs is true of all the verbal nouns, whether of the Infinitive or Participial kind; i. e. the complementary or defining word may be put either in the state of apposition *mediate* or *immediate*, or in that of *definite construction*. The former cases have been sufficiently exemplified; the following are a few instances of the latter. Of infinitives, פִּימִי שְׁפֹט הַשְּׁפָטִים ^{פִּימִי שְׁפֹט הַשְּׁפָטִים} *in the days of the judges' judging*, Ruth i. 1; מִדִּי בֹ שְׁמִר מִצְוָתָיו ^{מִדִּי בֹ שְׁמִר מִצְוָתָיו} *from the abundance of my speaking against him*, Jer. xxxi. 20; עֲשׂוֹת מִשְׁפָּט וְאַהֲבַת חֶסֶד ^{עֲשׂוֹת מִשְׁפָּט וְאַהֲבַת חֶסֶד} *the doing of judgment, and the loving of piety*, Mic. vi. 8. Of Participles, מְבַקְשֵׁי נַפְשִׁי ^{מְבַקְשֵׁי נַפְשִׁי} *seekers of my soul*,

נְשֵׂאֵי וְדֹרְשֵׁי רָעָתִי and followers out of my evil, Ps. xxxviii. 13 ; מְנִשְׂתֵּי מִן הַיָּד וְדֹרְשֵׁי הַקֶּשֶׁת carriers of the shield, and treaders of the bow, 2 Chron. xiv. 7 ; מְשִׁיבַת נַפְשׁ a restorer of the soul, מְהַדְרֵימַת פְּתִי an instructor of the simple, מְשַׂמְּחֵי לֵב delighters of the heart, &c., Ps. xix. 8, 9. See also Gen. ix. 10, xxiii. 10, xxxi. 16, 2 Sam. v. 8, Is. xxxviii. 18, liii. 4, Lam. i. 4, Joel i. 8, Ps. xxxviii. 6, Cant. ii. 5, &c. With pronouns, Ps. xxxvii. 2, Prov. ii. 9, ix. 18, &c.

On apparently Elliptical Constructions.

230. Some active,* neuter, and all passive verbs, being such as to include within themselves the idea required for their object, complement, or other restriction, will stand in need of no other for that purpose, when their influence is *simple* ; but, when it is *various*, the connection will be either *immediate* or *mediate*, as before. In the one case, the connection may be termed *Implicit*, in the others, *Explicit*. N. B. This has been usually styled by the Grammarians, “Constructio prægnaus.” Examples : לֹא רָבִיתָ רְבִיתָ thou hast not made abundance or gain, Psalm xlv. 13.

This is an instance in which the influence may be said to be *simple* and *implicit* ; but, when we add בְּמַחְירֵיהֶם by their price, it is *various*, and necessarily *explicit* ; and we have the particle ב introduced for the purpose of pointing this out. So בַּל־נִשְׁרַשׁ בְּאָרֶץ it hath not struck root into the earth, Is. xl. 24. See Jer. x. 18, Josh. xxiv. 20, &c. So הִטְהַרְרוּ cleanse yourselves, or rather, become ye clean, Gen. xxxv. 2. See also Ib. xxv. 22.

2. Of this character are the following examples, which

* These are for the most part verbs of the *Pihél* and *Hiphhil* species, which have been formed from substantive nouns, Art. 154. 8. 157. 5, &c. See Glass. Philol., Ed. Dathe, pp. 185—254, &c. Storr, p. 15, &c. For similar instances in the Arabic, see Mr. de Sacy's Gram., vol. ii. Art. 653—657. See also Bos. Ellipses Græcæ, Ed. 1813, p. 2. Freytag's Hamasa, p. 5, line 22. Ludolf. Gram. Eth., p. 32, 3.

have usually been considered as impersonal: *הָיָה לוֹ חֶרֶד* HE *became hot to himself* (or, HEAT *became hot to him*), Ps. xviii. 8; *אֵל-יָחַד בְּעֵינַי אֶדְנִי* let IT not become hot (i. e. let not heat exist) *in the eyes of my Lord*, Gen. xxxi. 35; *אֵל יָרַע בְּעֵינָיָהּ* let not EVIL be in thy eyes, Ib. xxi. 12; *וַתִּצָּר לְדָוִד* and (pressure) *pressed upon David*, 1 Sam. xxx. 6; *לֹא תִמְטִיר עָלֶיהָ** (rain) *rains not upon it*, Amos iv. 7.

3. So with passive verbs and participles; as, *וַאֲמָרוּ* *וַיֵּשׁ נֹאֵשׁ* so they said, IT *has become desperate*, Jer. xviii. 12. i. e. *אָמַר נֹאֵשׁ*, or *דָּבָר נֹאֵשׁ* THE MATTER *has become desperate*; *נִשְׁעָרָה מְאֹד* IT *became very tempestuous*, Ps. l. 3, i. e. *הַשְּׁעָרָה שָׁעָרָה* *became so*; *אֲשֶׁר עָבַד* *אֲשֶׁר יָלַד לוֹ* which IT *has been imposed as slavery upon thee*, Isa. xiv. 3, i. e. *הַעֲבֹדָה* the slavery mentioned just before; *אֲשֶׁר יָלַד לוֹ* which *had been caused to be born to him*, Gen. xxxv. 26, i. e. the sons mentioned just before; *שֶׁיִּדְבַּר בָּהּ* in which IT *shall be spoken respecting her*, Cant. viii. 8, i. e. *דָּבָר* a word.

See also Gen. iv. 26, x. 25, xlv. 22, Is. xxiii. 1, Lam. v. 5, Job xxx. 15. And with participles, Is. xxvi. 3, Ps. lxxxvii. 3.

4. Hence it is, that in many instances the word necessary to complete or qualify the sense of the verb, is frequently omitted by the ellipsis: e. g. *לֹא יָלְדָהּ לוֹ* she *had not borne to him*, i. e. a son, Gen. xvi. 1; *וַיִּשְׁלַח* so he *sent*, i. e. a messenger, Ib. xli. 14; *וַיִּצְבֵּר* he *accumulated*, i. e. *wealth*, Ps. xxxix. 7.

See also Ps. lxxvi. 12, 1 Sam. viii. 15, &c. The same often takes place in words of common occurrence: as, *וַיַּכּוּ* he *cut*, or *made*,

* This would universally be so supplied in the Persian *باران نه بارانیده است بر آن*.

i. e. *a covenant*, בְּרִית 1 Sam. xx. 16; *they broke not*,
 i. e. לָחֶם *bread*, Jer. xvi. 7; *they cast*, i. e. גִּזְלָהּ *the lot*,
 1 Sam. xiv. 42.

5. Under this head may be arranged the apparently frequent ellipses of the antecedent to the relative pronoun אֲשֶׁר, which may be thus accounted for, viz. אֲשֶׁר ought to be considered not as a mere adjective signifying *qui, quæ, quod*, &c. but, *is qui, ea quæ, id quod*,* &c. including a substantive like other attributives. Hence, in such cases there is no real ellipsis: e. g. וְיִשָּׂאֵךְ עַל-אֲשֶׁר יֵשֶׁב לֹא-אֲדָע *he will take thee up to (a place) which I know not*, 1 Kings xviii. 12; וְשָׁתִית מֵאֲשֶׁר יִשְׁאֲבוּן הַנְּעָרִים *and thou shalt drink out of THAT WHICH the young men draw*, Ruth ii. 9; בְּאֲשֶׁר תָּמוּתִי אָמוּת *in (THE PLACE in) WHICH thou diest, I will die*, Ruth i. 17.

6. This relative pronoun (אֲשֶׁר) ought to be considered, moreover, as *definite* in its signification like other pronouns, and need not therefore be expressed when the antecedent is indefinite; e. g. בְּיוֹם דָּבַר יְהוָה אֶל-מֹשֶׁה *on a day (on which) Jehovah spoke to Moses*, Exod. vi. 28; לֹא יִחַשֵׁב יְהוָה לוֹ עוֹן *blessed is ANY MAN, Jehovah imputes not to him iniquity*, i. e. *to whom*, &c. Ps. xxxii. 2, comp. Ps. i. 1, &c.

7. There are, however, instances in which this rule seems to be contravened: e. g. אֲנִי הַגִּבֹּר רָאָה עָנִי *I am THE man (who) has seen affliction*, Lam. iii. 1; וַיִּזְבְּחוּ לַשְּׂדִים לֹא אֱלֹהִים *they sacrificed to the devils, (who are) not God*, &c. Deut. xxxii. 17. But in these cases, the article does not refer so much to the *definite* cha-

* See Noldius sub voce, p. 98, note *d*. This is also a remark of Noldius, "Præpositio semper pronominis relativi, ad quod se refert, objectum supponit, atque in quod ipsa influit; sive id exprimendum concipiatur per nomen, sive per pronomen antecedens מִי vel מִה," &c. See also his note under בְּאֲשֶׁר. Concord. Part. Ed. 1734.

racter of the noun, as to its *properties*, i. e. I am *that sort of man*, &c. See Art. 221.

8. In the following examples, some consequence seems to be intimated by the influence of words termed *prægnantia*,* which may, therefore, be supplied by the ellipsis: וַיַּגֵּד מֹשֶׁה לְאַהֲרֹן אֶת כָּל-דִּבְרֵי יְהוָה אֲשֶׁר שָׁלַח: *so Moses relates to Aaron all the words of Jehovah, which he had sent him*, (i. e. to relate) *Exod. iv. 28*; see also the remainder of the verse; וַפָּחְדוּ אֶל-יְהוָה *and they shall fear towards Jehovah*, i. e. *fearing shall turn to Jehovah*, *Hos. iii. 5*; וַיִּחַדְדוּ ... לִקְרֹאתוֹ *and they fear for meeting him*, i. e. *they fearing proceed to meet him*, *1 Sam. xvi. 4*; לְאַרְץ חִלּוֹ מִשְׁכַּן שְׁמִי *to the earth have they profaned the habitation of thy name*, i. e. *profaned and cast it down to the earth*, *Ps. lxxiv. 7*.

9. Hence, when several members of a sentence are connected together, the verb accompanying any one of them, may be supplied to them all: e. g. הִטְלֵבִי אֶל-עֲדוֹתֶיךָ וְאֶל-אֲלֻפֵּי צֶעַר *INCLINE my heart to thy statutes, and INCLINE not (my heart) to gain*, *Ps. cxix. 36*; וְכָל-הָעָם רֹאִים אֶת-הַקּוֹלוֹת וְאֶת-הַלְפִידִם וְאֶת קוֹל הַשֹּׁפָר *and the whole of the people were perceiving (SAW) the thunderings and (SAW) the lightnings, and (SAW) the sound of the trumpet, &c. Exod. xx. 18*.

See also *Deut. iv. 12, xxxii. 13, Job x. 12, Est. iv. 1*. And in the New Testament, *1 Cor. iii. 2, 1 Tim. iv. 3, James i. 9, 10*. Hence, also, the word *hear*, &c. has often the signification of *understanding, obeying*, or the like. *Comp. Acts ix. 7, with xxii. 9*: and, generally, verbs of sense are used the one for the other.

10. Hence also verbs, nouns, or particles, which are expressed or implied in one part of the context, may be

* By this term is meant, words not only used in their own proper significations, but in others which may naturally be supposed to flow from them.

supplied by the ellipsis in the other: e. g. of verbs: *שְׁמְרוּ-מִי בִנְיָר בְּאַבְשָׁלוֹם* OBSERVE YE *who* (whoever of you) *the young man* (OBSERVE YE) *Absalom*, 2 Sam. xviii. 12; *אִישׁ אֶל-עִירוֹ וְאִישׁ אֶל-אֲרָצוֹ* (let) *each man* (GO) *to his city, and each man* (GO) *to his land*, 1 Kings xxii. 36.

So Ps. xxv. 15, xxxiii. 18, xxxiv. 16, Prov. vi. 26, Is. lxvi. 6, Hos. viii. 1, &c. And particularly *לֵאמֹר* saying, e. g. *יִתְבּוֹנְנוּ הֲזֶה הָאִישׁ (לֵאמֹר) הֲזֶה הָאִישׁ* they consider (saying), *Is this the man?* Is. xiv. 16, ib. 8, &c. which is perhaps owing to the direct and abrupt manner in which citations are generally made by the Hebrews.

11. This often happens also with the noun which should be the *apparent* nominative to a verb, and sometimes when it must be supplied from different parts of the context: e. g. *לָמָּה יִתֵּן לְעַמֶּל אוֹר* *why giveth he* (GOD) *light to the sorrowful*, Job iii. 20; *שָׁאֵל יוֹבָא שָׁלוֹ וַיִּקְרָא-לוֹ דָּוִד וַיֹּאבֵל לִפְנֵי וַיִּשֶׁתּ* *he asked* (i. e.) *THE PEOPLE, and he* (GOD) *brought the quails*, Ps. cv. 40; *וַיִּשְׁכְּרֵהוּ וַיֵּצֵא בַּעֲרֵב וַיִּקְרָא-לוֹ דָּוִד וַיֹּאבֵל לִפְנֵי וַיִּשֶׁתּ* *and David called him* (URIAH), *and he* (URIAH) *ate before him* (i. e. DAVID), *and drank, and he* (DAVID) *made him drunken, and he* (URIAH) *went out in the evening*, 2 Sam. xi. 13.

12. The most frequent ellipsis, perhaps, is of the negatives, *לֹא*, *אֵין*, *אֵל*, &c.: e. g. *לֹא לִנְצָה וַיִּשְׁכַּח אֲבִיוֹן* *the poor* (man) *shall not be forgotten for ever*, (NOR) *shall the expectation of the humble* (ones) *for ever perish*, Ps. ix. 19.

See Deut. xxxiii. 6, 1 Sam. ii. 3, Ps. xlv. 19, Prov. xxv. 27, xxx. 3, Is. xxxviii. 18, xli. 28, &c. Of *כֵּן* *lest*, Exod. xix. 22, Is. vi. 10; *לָמָּה* *why?* Ps. ii. 1, 2, x. 1; *כִּמָּה* *how often?* Job xxi. 17, 18, 19, 20: *כֵּן* *how?* Ps. lxxiii. 19; *אֵיךְ* *Id.* Lam. i. 1, 2, 3, 4, ii. 1, 2, iv. 1, 4, 8, 10; *כֵּן* *what?* Joel i. 18; *כִּמָּה* *how long?* Ps. iv. 3, lxxxix. 47; *כִּמָּה* *how long?* Ps. xciv. 4, 5, 6, &c. For an ample consideration of this subject, see Glassius's *Philologia Sacra*, Edit. Dathe, vol. i. p. 608, &c.

13. It ought to be remembered, that the orientals of this family generally enounce their propositions vaguely, and then add the restricting or defining terms (Art. 216. 4.). When, therefore, the leading term happens to be a verb, its qualifying term or nominative will immediately follow; as, בָּרָא אֱלֹהִים *He created*, i. e. *God*. If, however, it be intended to leave the passage indefinite, as in English, *SOME ONE said*, or in French *ON dit*; no such nominative will be added: and the greatest care ought to be taken in supplying it: e. g. Is. ix. 5, וַיִּקְרָא וַיִּשְׁמוּ *and he*, (i. e. *some one, any one, or every one*) *calls his name*, Ps. cx. 7; מִנְחַל בְּרָרֶךְ יִשְׁתֶּה *from the torrent* (i. e.) *the abundance of spiritual waters which shall then abound* *in the way, shall one (any one, every one) drink*: 2 Sam. xxiv. 1, וַיִּסֶּת אֶת־דָּוִד *so* (one, some one) *tempts David*; which is supplied, 1 Chron. xxi. 1, by וַיִּשָּׂא *an adversary*. We must not, therefore, take the name of God found in the preceding context, in order to supply this ellipsis, as some have imprudently done, nor charge the text with the inconsistencies which have arisen purely out of our own ignorance. This sort of construction frequently occurs. So also in the objective voice, קָרָא לָךְ *it hath been called to thee*, i. e. *thou hast been named*, Is. xlviii. 8, equivalent to the Arabic يقال له. See also v. 11, אֵיךְ יִחַל *how would it be profaned?*

LECTURE XVII.

ON THE MODES AND TENSES OF THE VERBS.

231. As the Hebrew Language recognizes no variation of termination in verbs indicative of mode, no place has been assigned to that distinction in the paradigms : nor will it be necessary to enter on that consideration, until we have considered the doctrine of the tenses : but, when this is done, we shall offer a few remarks on that subject.

On the Tenses.

2. We have in our theory of the verb proceeded upon the supposition, that the *Preterite tense* is formed on a Concrete noun as its basis ;—the *Present* on an Abstract.

3. If then the basis of the Preterite be a Concrete noun, such word considered alone will naturally refer to some past time, for the commencement of the action, passion, state, &c. meant by the root ; and which, when put into a state of conjugation, may be considered as intimating some indefinite past tense. If, for example, I say in Latin, *Amatus ego*, or *Amans ego*, it will necessarily be understood, that at some time antecedent to the present, I began to be, and consequently am now, either the subject or object of the action intimated by the verb *amo* ; but whether I shall be so hereafter, will depend upon other considerations. We find accordingly in the Hebrew, that our Preterite tense universally refers to past time, unless some of the circumstances hereafter to be mentioned shall require the contrary.

4. Again, if the *Present tense* be formed on an Abstract noun, as no intimation whatever can be given by this combination of any person or thing being at any time past or future subject to the influence expressed by such word, the sense afforded will naturally apply to the present time, unless indeed some of the circumstances hereafter to be detailed should suggest the contrary.

5. But here an important question will arise, which is this: How are we to determine the period from which we are to reckon, when speaking of past, present, or future tenses? This, I believe, involves the main part of the question before us; which we shall now proceed to consider: and, if we can succeed, we shall perhaps solve the hitherto unsolved problem.

6. In the first place then, any writer commencing his narrative will necessarily speak of past, present, or future time, with reference to the period in which his statement is made; and to this period he may adhere, as long as it suits his purpose to do so. This use of the tenses may, therefore, be termed *Absolute*.

7. In the next place, a person may speak of past, present, or future events, with reference to some other period or event, already introduced into the context. This may be termed the *Relative* use of the tenses.

8. In the Hebrew paradigm, we have only two tenses, viz. a *Past*, and a *Present* tense. To the present tense, the *Participles** and *Infinitives* are very nearly allied. That is, either of these when unrestricted by any other

* Participial nouns may, indeed, have been used as preterites, for the reasons just given respecting concrete nouns: but, in practice, they include within themselves no particular tense, and are, very much like the present, to be construed either in the past, present, or future tense, as the context may require: and may in almost every case be substituted for the present. See Jámi on Ibn Ullahij, p. ۴۱۲—.

considerations, are generally to be understood as referring to the present time, either *absolute* or *relative*. Hence, too, a Preterite connected with another Preterite, will be equivalent to our pluperfect; a Present following a preterite, to our imperfect; and so on, affording every distinction of time necessary for the purpose of language. Of these, examples will now be given, beginning with those which have been termed *absolute*.

9. Generally, in the commencement of narrations, paragraphs, &c. the use of the tenses will be *absolute*, as in the English; e. g. בְּרֵאשִׁית בָּרָא אֱלֹהִים *in the beginning God* CREATED, Gen. i. 1; וְהָאָדָם יָדַע אֶת-הָוָה *and (as to) the man, he* KNEW *Eve his wife*, Ib. iv. 1, &c., where we have the preterite tense so used. A great number of instances also occurs, in which the *present tense* is so used, and in which the writer takes the liberty of transporting himself and his reader into a time *present to the narration*, occasionally introducing some terms designating such time: as, וַיְהִי בַעֲתָהּ הַהִיא *So it comes to pass at that time, that* HE DESCENDS, Gen. xxxviii. 1; וַיְהִי כִּהְיוֹם הַזֶּה וַיָּבֹא הַבֵּיתָה *So it comes to pass as on this day, that* HE ENTERS *the house*, Gen. xxxix. 11; כָּכָה יַעֲשֶׂה אִיּוֹב כָּל-הַיָּמִים *Thus* DOES *Job at all times*, Job i. 5:—at other times totally omitting all such terms: as, וַיִּקְרָא אֶל-מֹשֶׁה וַיֵּדְבָר *So* HE CALLS (at that time) *to Moses, and* SAYS, Lev. i. 1. So in the New Testament, John i. 29. 42. 46. &c. On the pleonastic use of the ו in these cases see Noldius Concord. partic., Ed. 1734, pp. 309, 310. Mikhlol, fol. נד verso.

10. When, however, it is necessary to enounce any thing in the *absolute* present tense,* either our present

* See also Is. v. 23, vi. 2, vii. 14. In this last instance I understand יִתֵּן *he gives*, to refer to the declaration or prediction of the Prophet, which is here

tense, or one of the participles may be used : e. g. **لَمَّا لِيَ** *what (is) the multitude of your*

termed **آيَات** *sign, or wonder*. See Gen. iv. 15, Exod. iii. 12, iv. 8. 28, 1 Sam. ii. 34, 2 Kings xix. 29, where it also means a *prediction*, not a visible sign.— This has been termed an Aorist by modern writers on Arabic Grammar, but it is *really* a present tense, as will appear from the following considerations.

In a Commentary on the **كافية** of Ibn ul Hájib, by Najm Oddeen of Irák, preserved among Mr. Burckhardt's books in the Public Library at Cambridge, it is said of this tense, **وقال بعضهم هو حقيقة في**

الحال مجاز في الاستقبال وهو اقوي لانه اذا خلي من القرائن لم يحمل الا علي الحال ولا ينصرف الي الاستقبال الا لقربنة وهذا

شان الحقيقة والمجاز i. e. "Some say that it is *in truth* a present tense, but *allowed* to be used as a future, which is the best opinion. For when it is accompanied by no other (words, &c.) it can refer to the present tense only : nor is it turned into a future, except when so accompanied. This is what we mean by *true*,

and *allowable*." So in the following examples : **مَا يَزْكِي الْإِنْسَانَ بِشَهَادَةِ أَهْلٍ**

مَا يُوَدُّ a man IS NOT JUSTIFIED by the testimony of his own family ;

الَّذِينَ كَفَرُوا أَنْ يَنْزَلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ those who have not believed DO NOT LIKE that any good thing SHOULD BE SENT down to you from your Lord. M. de Sacy, Arab. Gram., vol. i. p. 132.

Again, they consider the present tense as of two kinds ; one they term the

real present ; **الْحَالُ تَحْقِيقًا**, by which they mean, the tense which we have termed *absolute* ; or, in other words, that in which a person commits to writing any event or number of events he may have to detail. This is what our Grammarians always understand by *The Present tense*. The other they term

الْحَالُ حِكَايَةً, i. e. the present, as to the narration ; by which they mean,

the time contemporary with any event, and which may therefore be considered as *present* with it, although *past*, *present*, or *future*, with regard to the *real* or *absolute present tense*. The following passages taken from the Commentary on the **Káfia** by Moolla Jāmi will be sufficient to shew in what

manner they speak on this subject (p. ٣٧٣-٣٤). When speaking of the use of

sacrifices to me? SAITH *Jehovah*, Is. i. 11; לְכוּ-נָא וְנִדְבָחָהּ; *come now*, LET US REASON *together*, SAITH JEHOVAH, Ib. v. 18; הוּא מְגִיעַ בֵּית בֵּית שָׂדֶה בְּשָׂדֶה יִקְרִיבוּ; *woe* (to those) WHO JOIN *house to house*, (who) LAY *field to field*, Is. v. 8. In this last instance the participle holds a place in the parallelism corresponding with the present tense. פִּי יְהוָה אֵלֶיךָ מְבִיאָךְ אֶל-אֶרֶץ טוֹבָה אֶרֶץ; *for the Lord thy God* (now) BRINGETH *thee into a good land*, a

the particle *حتى* he says, اذا كان اي المضارع مستقبلاً بالنظر الي ما قبلها وان كان بالنظر الي زمان التكلم ماضياً او حالاً او مستقبلاً i. e. when the مضارع (i. e. our present) is to be taken as a future, with reference to what may have gone before; or, with reference to the time in which the relation was first made, as a PAST, PRESENT, OR FUTURE. And again, فان اردت

بالفعل الذي دخله حتى الحال يعني زمان الحال تحقيقاً اي بطريق التحقيق بان يكون هي زمان التكلم بعينه او حكاية اي بطريق الحكاية كما تقول كنت سرت امس حتى ادخل البلد فادخل في هذا الموضع حكاية الحال الماضية فكانك كنت في زمان الدخول هيئت هذه العبارة وتحكيها في زمان التكلم علي ما كنت هيئت

i. e. if you intend by the verb preceded by *حتى* to express the PRESENT TENSE, i. e. the time of the ABSOLUTE PRESENT; that is to say, by way of verifying it as present with the time of the original narration itself, &c. . . . or, by way of (subsequent) حكاية NARRATION, (i. e. relatively) as if you should say, I was (so circumstanced that) I proceeded yesterday, in order that I (may then) enter the city. Here the word ادخل I ENTER (is used in) the PRESENT TENSE of a past circumstance, as though you had expressed yourself in this manner (i. e. as present) at the TIME of entering; relating the circumstance in the tense of (the first) enunciation in consequence of having so conceived the matter (in your own mind). Hence, it will be seen, that this present tense will occasionally be relative to the reader, when it was absolute with the original enouncer of any proposition. On this use of the Arabic participles, see Jami's Comm., p. ٣٤٢—.

land of brooks of water, of fountains and depths that SPRING out of the valleys and hills, Deut. viii. 7.

11. When, however, any future event is enounced *prophetically*, or any circumstances are mentioned manifestly relating to a future period, either the *present tense*,* or one of the *participles* may then also be used ; e. g. וְאֶעֱשֶׂה לְגוֹי גָּדוֹל וְאֶבְרַכְךָ וְאֶגְדָּלְהָ שְׁמֶךָ *and I MAKE thee a great nation, and I BLESS thee, and so MAKE thy name great, Gen. xii. 2 ; אֶרֶץ אֲשֶׁר לֹא בְמִסְכָּנָה תֹאכַל-בָּהּ לֶחֶם לֹא-תִחְסַר כָּל בָּהּ (or SHALT) EAT bread without scarceness, thou SHALT (DOST, MAYEST) not lack any thing in it, &c. Deut. viii. 9 ; וְאֲנִי הִנְנִי מֵקִים אֶת-בְּרִיתִי אִתְּכֶם וְאֶת-זֶרְעֶכֶם אֲחִירִיכֶם (as for) me, behold me ESTABLISHING (ABOUT TO ESTABLISH, or WILL ESTABLISH) my covenant with you, and with your seed after you, Gen. ix. 9.*

The reason of this usage seems to be, that when any thing is predicted, it may now be said either *to be doing* or *done* in the mind of him who makes the prediction. This is also the case in the Arabic and Persian, and apparently for the same reason. See Mr. Lumsden's Persian Gram., vol. ii. p. 334—7. In the other case, i. e. when it takes a future signification from circumstances, the mind of the writer and reader are translated into the times referred to, and then the narration is necessarily carried on in the present tense.

12. Hence, in all cases in which any other person is introduced as speaking, or in which any event evidently of past occurrence is mentioned, the tenses will be reckoned from that period ; i. e. placing both the writer and reader in the times in which such declaration, prediction, citation, &c. took place. The same will also be the case, when the mind is carried forward in any predic-

* See Viger de idiotismis Græcis, p. 165, Edit. 1813, with the notes. Winer's Gram. of the New Test., Ed. 1825, p. 104.

tion.* Examples; יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲשֶׁר לָקַחְנִי מִבֵּית אָבִי וּמֵאֶרֶץ מוֹלַדְתִּי וְאֲשֶׁר דִּבֶּר-לִי וְאֲשֶׁר נִשְׁבַּע-לִי לֵאמֹר לְזֶרְעִי אֶתֵּן אֶת-הָאֶרֶץ הַזֹּאת הוּא יִשְׁלַח מַלְאָכּוֹ לִפְנֵיךְ *the Lord God of heaven, who TOOK me from my father's house and from the land of my kindred, and who SPAKE unto me, and that SWARE unto me, saying, Unto thy seed GIVE I this land, he SENDETH his angel before thee, Gen. xxiv. 7.*

Here we see the first three verbs לָקַח, דִּבֶּר, and נִשְׁבַּע, are all in the preterite tense. The first is necessarily so, by the operation of the rule, Art. 231. 9. The two following are so, because connected with the first by the relative pronoun אֲשֶׁר, which is more consistently termed a conjunction (حرف الصلة) by the Arabs. In the next place we have a citation prefaced by לֵאמֹר *saying*. Then we have the present tense, אֶתֵּן *I give*, i. e. *I now give*, which may be taken as a prophetic future (Ib. 10. note.). In the next place, Abraham, having finished the citation, recurs to the period at which he set out, and from this the present יִשְׁלַח *he sends*, *he now sends*, or, taken prophetically, *he will send*, is to be reckoned.†

* In these cases the use of the tenses is *relative*: or rather, partly *absolute*, and partly *relative*.

† Of this kind are all those expressions in the Arabic, in which the leading verb is found in the preterite tense, and the following ones in the present, or (as the Grammarians have termed it) the *future*: e. g. اَتَمَسَ شَيْئًا يَأْكُلُهُ فَلَمْ يَجِدْ

he sought something that he might (now) eat it, but he finds not; كَانَا يَنْطَحَانِ

بِقُرُونِهِمَا *they two were (so situated that) they (now, i. e. in those circumstances)*

butt with the horns of them both. The same principle generally holds good, when two preterites follow each other without an intervening conjunction; for then, the first will have respect to some time anterior to that from which the writer

had set out, the second to one anterior to that of such verb: e. g. وَكَانَ خَرَجَ

إِلَى خُرَاسَانَ *and he was (so circumstanced that) he went out (before that time) to Khorásán, i. e. and he had gone out*.

Corollary. Hence citations will generally be made in the words of the first speaker: i. e. it is not said, that God swore and declared, THAT HE WOULD GIVE *the land to Abraham's seed*, &c. but, in the original terms of the oath, *unto thy seed* DO, or WILL, I GIVE *it*: and also, that preterites and futures more or less remote from the time in which any declaration is made, answering to our imperfects, perfects, pluperfects, simple, compound, or paulo-post, futures, may be formed

Mr. de Sacy remarks, that “le verbe ^{كان} employé comme auxiliaire influe sur les prétérits ^{خرج}, &c. et les convertit tous en preterits antérieur.” Arab. Gram., vol. i. p. 131. The reason of this is, that each of these verbs involves a preterite tense in its own right, and the reader is by the combination of both carried back into a time more remote than either alone could express. This the European Grammarians have termed the *Pluperfect tense*.

As the Persian language has for several centuries been cultivated on the principles of the Arabic grammar, it may not be amiss to cite Mr. Lumsden's remarks on this use of the present tense. “In the conversation of the Persians,” says he (Pers. Gram., vol. ii. p. 336.), “though seldom perhaps in written composition, the present is often found to supersede the past tense of the verb, in the statement of those propositions which, though past in point of fact (i. e. as to the *absolute* time in which the statement is made) are recalled by the memory as if they

were present. Example: ^{دي شب كدرم نزد دوستي افتاد در آنجا}

^{عجب بزمي مي بينم و طرفه تماشائي مي كنم} *last night I went (rather I go) to the house of a friend, and there saw (see) a delightful assembly, and enjoyed (enjoy) a most pleasing spectacle.* Of this nature,” adds he, “are the ex-

amples ^{پيغامبر چنان مصنف چنين گويد} *The writer thus observes:*

^{دهد} ^{خبر مي} *the Prophet informs (or has informed) us.*—This must bring to every one's mind, the *φησι*, *ait*, and *inquit*, of the Greeks and Latins, which are used in the same way, and upon the same principle. Citations are made in a similar manner in the Persian; as, *Zaid said, I am going to Calcutta*, not obliquely,—*said that he was going*, &c., but in the words of the original enunciation. See Pers. Gram., ib., pp. 349—355.

at the pleasure of the writer. The following passage from Isaiah must suffice on this subject: כֹּה-אָמַר יְהוָה | לְמַשִּׁיחוֹ (לְכוֹרֶשׁ) | אֲשֶׁר-הִחַזְקֹתִי בְיָמִינוּ | לְרַד-לִפְנֵי גוֹיִם | וּמַתִּי מַלְכִּים | אֶפְתָּח | לִפְתָּח לִפְנֵי דָלְתִים | וּשְׁעָרִים לֹא יִסָּגְרוּ: | אֲנִי לִפְנֵיךְ אֵלֹהִים | וְהַדּוּרִים אֲנֹשֶׁר | וְדִלְתוֹת נְחוּשָׁה | אֲשַׁבֵּר | וּבְרִיחֵי בְרָזֶל אֲנַדֵּעַ: | וְנָתַתִּי לָךְ אוֹצְרוֹת חֵשֶׁךְ | וּמִטְמְנֵי &c., thus

1. HATH Jehovah said of his anointed, of Cyrus, | whose right hand I HAVE HOLDEN, | for the subduing of nations
2. before him, and that I MAY UNLOOSE the loins of kings; to open before him, the two-leaved gates, and (that the) gates MAY not BE SHUT: | I GO, (or WILL GO,) before thee, | and MAKE LEVEL mountainous places; | the gates of brass DO I BREAK, | and the bars of iron DO I CUT ASUNDER. |
1. And I have given thee the treasures of darkness, | and the hidden treasures of secret places, | that thou MAYEST
2. KNOW, that I am Jehovah who CALL (thee) by thy name, &c., Is. xlv. 1—3.

Although this citation is not quite direct in the first verse, the passage is nevertheless all put in the first person; and the second verse is a direct citation. As to the tenses, the first verb is in the

1. a preterite, because the prophet recites what he had already received (כִּי)
6. perhaps at some distance of time. The next is also preterite as referring to past events. The following אֶפְתָּח and יִסָּגְרוּ are present, referring to what may have been done at the time when the declaration was first made, or immediately subsequent to it. The same may be said of the four following verbs. The next, נָתַתִּי is a preterite to be taken in an absolute-future signification (see
2. Art. 236.): and the following הִחַזְקֹתִי is present to the fulfilment of this or immediately-subsequent to it. The second preterite, הִחַזְקֹתִי refers to a time anterior to that of אָמַר, with which the declaration commences, though perhaps not so much so as to bear our pluperfect in the translation. The next two, אֶפְתָּח and יִסָּגְרוּ, though presents or futures to הִחַזְקֹתִי, seem, nevertheless, to be anterior to אָמַר as to tense. In the next place, אֲנֹשֶׁר, אֵלֹהִים, and אֲנַדֵּעַ, are evidently present or future to אָמַר, and consequently, in

2. a tense future to יִסְגְּרוּ and יִסְתַּחֲסוּ. In the last place, יִתְחַיֵּי is manifestly future with respect to the preceding verb יִגְדֹּעַ, &c. and יִתְחַיֵּי, which is present or immediately future to this, may be considered as referring to something still further removed into futurity. || Numerous instances of this kind occur in the New Testament. For examples in which the present tense is thus carried backward or forward, see Matt. ii. 13, φαίνεσθαι; Mark ii. 4, χαλῶσι, &c. As future, Matt. ii. 4, γενᾶται; Ib. v. 46, ἔχελε; Ib. xvii. 11, ἐρχέται; Ib. xxvi. 29, πίνω. Paulo-post future, Matt. xxvi. 24, παραδίδοται; Ib. v. 45. See Mark xiv. 41, Luke xxii. 21, 22, John xiii. 3. 11. 27. 33, &c. In like manner the Aorists are also used for the past, present, or future. It will be unnecessary to give examples of the past. Of the present, Matt. iii. 17, ἐνδόκησα. So Ib. xxiii. 2, Luke i. 47, xv. 16, John i. 12, 1 John iv. 8. Of the future, John xi. 56, ἔλθῃ: xv. 6, ἐβλήθη, ἐξηγάθη. See also Rom. viii. 20. With πρὶν or πρὸ preceding, Mark xiv. 30, John iv. 49, viii. 58, xiii. 19, &c. See also Matthiæ's Greek Grammar, vol. ii., Artt. 504, 505, &c.

14. From what has been said it must have appeared, that the writer, placing both himself and his reader in times contemporary with the events of which he is treating, can supply all the deficiency of tenses apparent in the Hebrew paradigm; an expedient often resorted to, indeed, by the Latin and Greek historians, without the necessity which presents itself here. We must not hence suppose, however, that they never recur to the original time from which they set out. This they appear to do optionally, just as we find it done in the Greek and Latin historians* (Art. 231. 6.): e. g. יִקְרָא אֱלֹהִים לְאוֹר so *God CALLS the light day; but the darkness he CALLED night*, Gen. i. 5; וַיְנַיְחוּ אֹתוֹ

* So, "INSTANT Volsci recentes, qui è castris impetum FECERANT; INTEGRANT et illi pugnam, qui simulata CESSERANT fuga. Livy, lib. vi., § 24. ἘΩΡΑΚΑΣ δ' ἘΦΗ ὁ κύριος, τὸν θυνάνα, ὃν μὲ ΚΕΛΕΤΕΙΣ φυλάττειν; Μὰ Δὲ ἘΦΗ ὁ κύριος, &c. Xenoph. Cyropedia. Pantheia. See Matthiæ's Greek Gram., vol. ii., Art. 504. 1.

עַד-הַבֹּקֶר בָּאֲשֶׁר צִוָּה מֹשֶׁה וְלֹא הִבָּאִישׁ *so they LAY IT UP till the morning, as Moses HAD COMMANDED, and it DID not BECOME foetid, &c.,* Exod. xvi. 24.

232. If then events consecutive of each other may be enounced by verbs intimating a presence of action, with reference to those primarily introduced into the context, then may Subjunctive or Conditional sentences also be enounced upon the same principle, by the present tense, while the dependence of the different members one upon another will be determined by *the signification of the particles* introduced for that purpose. Examples: Gen. xxiv. 49, 50, וְעַתָּה אִם-יִשְׁכַּם עֲשִׂים חֶסֶד וְאַמֶּת, אֶת-אֲדֹנִי הַגִּידוּ לִי וְאִם-לֹא הַגִּידוּ לִי וְאַכְנֶה עַל-יָמִין אוֹ עַל-שְׂמָאל: *and now, if ye ARE DEALING kindly and truly with my master, tell me; and if not, tell me; and I turn (or that I MAY TURN) to the right hand or to the left;* Ib. v. 5, וַיֹּאמֶר אֵלָיו הָעֶבֶד אוֹלִי לֹא-תֵאבֶה הָאִשָּׁה, לָלֶכֶת אַחֲרַי אֶל-הָאָרֶץ הַזֹּאת הַהִשָּׁב אֲשִׁיב אֶת-בְּנִךְ אֶל-הָאָרֶץ: *then the servant said (says) to him, Perhaps the woman MAY not BE (or, putting the case that she is not,) WILLING to follow me to this land, must I surely bring back thy son unto the land from whence thou camest?*

233. There are, moreover, other modes of construction, by which hypothetical and other sentences, exhibiting certain relations between their leading and subsequent members, are formed. These constructions have hitherto been unobserved by Christian Grammarians and Commentators. Some of the Jews seem to have entertained a few very imperfect notions respecting them,*

* The words of D. Kimkhi on this subject are to be found in the Mikhlol, fol. נה verso, and are as follows: ויש ונאחר במקום אם והיא מורה לתשובת התנאי ומענהו כמו אם קקה תפזל תשובה

which they probably borrowed from the Arabians, who detail them very much at length in their Grammars and Commentaries on Grammar.*

2. It has more than once been remarked (Artt. 74. 2. 108. 119, p. 256, &c.) that verbs will occasionally appear in an *apocopated* or abridged form: at others with a ה, usually termed *paragogic* (Artt. 175. 2. 4. 5, &c.), and, at others, with what has been termed an *Epenthetic* or *Paragogic* Nun (ן) Art. 175. 17, &c. We now proceed to state, in order, the several powers which these forms appear to exert upon the context of Scripture:—and first, of that which has been termed *apocope*.

3. We have seen, Artt. 119. 8. 9, that the apocopated forms are often used for the purpose of expressing *command*, *prohibition*, *exhortation*, *wishing*, *forbearance*, or the like: as, יְהִי *let him or it be*; יִפֹּת *let him, or,*

וְחִילִים יִגְבֹּר' אִם בָּחֲקָתִי תִלְכּוּ' הַמַּעֲנָה וְנִתְתִּי נִשְׁמִיכֶם בְּעֶפְתָּם' וְגו'
i. e. And there is another (use of) Vaw in the place of אִם, and this indicates the reply of a conditional sentence; as (in the examples), *Putting the case that the iron is blunt*,—the corresponding member is,—*then must one increase the force*, Eccl. x. 9. *If ye, or putting the case that ye, walk in my statutes*:—the corresponding member is,—*then surely I will give your showers in their season*, Lev. xxvi. 3, 4. This is precisely the doctrine of the Arabian Grammarians as far as it goes, (See Jāmi's Com. on Ibn Ulhājib, pp. ۳۷۱-۳۷۷-۳۷۸ ۳۸۰. — &c.) They investigate the matter, however, much more scientifically and profoundly. The result of a careful examination of this matter with me is, that although the subsequent members may often be translated by our subjunctive or conditional mode, yet, as positive comparisons are always instituted in their languages, no such doubtful mode actually exists with them. This will be proved at length in a tract which I shall shortly print.

* See the الکافیة شرح by the Moolla Jāmi, and the work of نجم الدین العراقي in the collection of Mr. Burckhardt in the Public Library at Cambridge.

*may he, dilate ; יִמַח let him be blotted out ; *אֶל-יָרֵא let it not be seen, &c.* We now say, that, apparently for the purpose of preserving an uniformity in the forms of words composing those members of sentences which have a mutual relation to each other, the verbs in such subsequent members will also be apocopated : e. g. יְהִי אֹר LET (there) BE *light* : AND *light* (accordingly) IS. This connection is also preserved in the next verse ; thus, וַיֵּרָא אֱלֹהִים אֶת-הָאֹר פֶּי-טוֹב וַיְבַדֵּל אֱלֹהִים בֵּין הָאֹר : וּבֵין הַחֹשֶׁךְ :... וַיְהִי עֶרֶב וַיְהִי-בֹקֶר יוֹם אֶחָד : AND GOD (accordingly) SEES *the light, that (it is) good ; and God (accordingly) DIVIDES between the light and between the darkness . . . AND (hence) the evening BECOMES, AND the dawn BECOMES, day one.* See the remaining instances occurring in this and the following chapters.† So Is.

* The Arabic imperatives are regularly apocopated forms ; as, ^عانصر assist thou : the preformative ^اalif is added merely for the sake of facilitating the pronunciation, and is omitted by rule whenever it can be. In Hebrew an imperative of the first person singular and plural must be made either by this form ; as, ^אאֶהְיֶה let me be, Hos. xiii. 14. ^ננִלְךָ Num. xx. 17, &c., or by one of those presently to be considered. It must also be borne in mind, that imperatives will express request as well as command.

† The Arabian Grammarians reason on this subject in the following manner. The Moolla-Jāmi says, in his commentary on Ibn Ulhājib (p. ۳۸۲), ^وولام الامر هي اللام المطلوب بها الفعل ويدخل فيها لام الدعاء نحو ليغفر لنا الله . . . ولا انفي هي لا المطلوب بها الترك اي ترك الفعل . . . وكلم المجازاة . . . تدخل علي الفعلين لسببية الفعل الاول ومسببية And the lām الفعل الثاني اي لجعل الفعل الاول سببا والثاني مسببا (ل) of command, i. e. the LAM intimating a desire for the action of the verb.—

The LAM of prayer will also influence the verb ; as, ^لليغفر لنا الله “may God forgive us :” also the word ^للا (Heb. לֹא) of prohibition, i. e. intimating a request that the action of the verb be given up ; also expressions of retribution,

xlvi. 17, *לֹא הָיְתָה לְמִצְוֹתַי יְהִי בְנֵהָר שְׁלוֹמָה* *hadst thou attended to my commandments, THEN HAD BEEN thy peace like the river.* When *לֹא* is used as a prohibitive, no apocopation takes place: see Exod. xx. 3—18. Similar consequent members seem also to be marked, when the *illative* *ו* accompanies the preterite and exercises the influence of removing the accent, (Art. 119.) e. g. Exod. xxix. 1—3. *לָקַח פֶּר אֶחָד... וַיִּנְחַת אוֹתָם עַל-**

(i. e. a consequent member in such sentences), *these will influence two verbs, the first implying the cause (or antecedent), the second that upon which the cause acts (or the consequent), i. e. to mark the first verb as implying the cause, the second as the thing caused.* The Moolla goes on to tell us, in the words of Ibn Ulhájib, that we must not, however, always understand such constructions as marking the *absolute* cause and effect, but only that the writer or speaker has expressed himself, as if this were actually the case; i. e. just as we find it in the scriptural parables, he argues these cases as real, whether they are so or not in the nature of things. This is a principle exerting a most extensive influence on the language of Scripture. The idiomatic force of such passages seems to be: *Let there be light, so, let there be light*; i. e. The Creator gives the command in the first instance, the historian, writer, or speaker, in the second. This will account for the use of the apocopated forms in each case, and explain their

concordance with one another. So in the Arabic *أَنْ تَشْتَمَنِي أَكْرَمَكَ*

Putting the case (thus) or surely, despise me: let me honour thee: تَزْرِنِي أَزْرَكَ visit me, (so) let me visit thee. And hence the peculiar force of the Arabic *ف*

ومن عاد فينتقم الله منه *so, therefore, and the Hebrew illative particle ו; as, and, in the Hebrew, יְהִי אֹר וַיְהִי אֹר* let there be light, ACCORDINGLY, CONSEQUENTLY, so (or the like) *let it be taken for granted that light becomes, (exists.)*

* So in the Arabic with the *illative* particle *ف* . . . *أَنْ كَانَ قَمِيصُهُ قَدْ . . . فَصَدَقَتْ* putting the case that his frock was torn....then she has spoken truly. This *ف* is termed by the Arabian Grammarians *الفاء التعقيبية* the consequent *ف*. Jámi's Com., p. ٣٨٥. *فَقَدْ* is mostly used in these cases.

סל אֶחָד וְהִקְרַבְתָּ אֹתָם וְנָּ Take one heifer and place them upon one basket, and offer them (accordingly), &c. See the following verses. The preterite is apparently used in these cases for the greater emphasis.

4. It is not, however, necessary that a command or prohibition should always precede ; any subject matter of discourse upon which a consequence will depend, may have its consequent members enounced by apocopated present tenses : as, פְּשָׁלָה בְּרָחוּב אֶמֶת וְנִכְחָה לֹא-תוּכַל לָבוֹא : וַתְּהִי הָאֶמֶת נִעְדָּרֶת וַיֵּרָא יְהוָה וַיִּרַע בְּעֵינָיו for truth hath stumbled in the open place, and integrity is unable to enter. SO, ACCORDINGLY, &c. truth hath failed: SO, THEREFORE, &c. the Lord saw, AND (therefore) it was evil in his eyes, &c.* Is. lix. 14.

5. From what has been said, it may perhaps be concluded, that no passage of this sort can occur, in which such apocopation will not be found either as a mark of a leading imperative, or of a consequent and corresponding member. We must bear in mind, however, that a very great number of cases occurs in the verbs, in which we can have no mark whatever of this apocopation. Again, in a great variety of instances, it will be of but little importance whether the context contain narration only, or be prophetic ; for in either of these the particle ו may

* From this sort of connection in the context, we may see in what sense this connecting and illative particle ו, may be said to be *conversive* of the tense of the following verbs to that of the preceding ones : not that it exerts any such power *absolutely*, but only *relatively*, (Art. 231. 9.). And in this sense D. Kimkhi has taken it, (Mikhlol, fol. כ"ה verso.) where he cites Aben Ezra as appealing to the Arabic. And De Balmes expressly ascribes it to the tense of *narration* (Art. 231. 10. note) הִדְגִּיד. It is very doubtful, therefore, whether the Jews ever believed an *absolute* conversive power to be vested in this ו.

be a simple conjunction.* In others a paragogic ה, (of which hereafter,) may have been struck out for the sake of euphony: and, in others, the accents may have been misplaced through the ignorance of the copyists; nothing being more certain, than that the modern Jews are perfectly ignorant of this doctrine; and, it is doubtful whether it was known to any considerable extent by their older and better writers. Examples of the kind alluded to are the following:—וְהָיָה הַיָּבֵשָׁה יָבֵשָׁה . . . וְהָיָה הַיָּבֵשָׁה יָבֵשָׁה &c. *Let the waters be limited, . . . and let the dry (land) appear: or prophetically: The waters shall be limited . . . and the dry (land) shall appear.* And then we have the consequent member: viz. וַיְהִי כֵן. *And it became thus (accordingly).* Gen. i. 9. 26, &c.

234. We have, in the next place, to state and exemplify the laws which regulate the use of the paragogic ה when attached to the present tense of verbs. This termination is used for two purposes: I. to express a command or request: and II. to designate, as in the last article, the member consequent to some previously expressed antecedent. Examples of the first case:—Gen. xxxvii. 13. לָכֵה וְאֶשְׁלַחְךָ אֲלֵיהֶם, *Come (I pray) and let me send thee to them.* In the next verse this command is prefaced by לֵךְ-נָא, *come I pray*, equal apparently to the preceding לָכֵה: and in verse 16.

* Nor is this mark always visible in the Arabic, particularly when the preterite tense is used: e. g. ^اا^ن ^خخ^رج^ت ^خخ^رج^ت If you have gone out, I

have gone out; for, if you do so, then I will. So also ^اا^ن ^اا^تا^ن ^يي^د ^اا^تا^ن او ^اا^تا^ن ^يي^د If Zaid comes to me, I will come to him, i. e. with or without the apocopated form: so in the Hebrew, Micah vii. 8, ^אא^נ ^ככ^נפ^לא^נ ^אא^נ ^ככ^נפ^לא^נ ^אא^נ ^ככ^נפ^לא^נ When I have fallen, (then) I have arisen: i. e. these are the constant facts of the case.

we have both combined in הַיְּיָדָה־נָּא, *Shew now I pray*. So also Ib. xxxviii. 16, הַיְּיָדָה־נָּא *Give now I pray*. See Ps. ii. 3, 7; lxix. 19, &c.

2. Examples of the second case : *—Ps. ii. 8. שְׁאַל מִמֶּנִּי וְאֶתְּנָה נְדָבִים *Ask of me, and I will (accordingly) give, or, let me (then) give, nations, &c.*, Ib. lxix. 15. הִצִּילֵנִי מִיָּד וְאַל־אֶשְׁבָּעָה *Deliver me from the mire, and let me not (thence) sink down*, Ib. cxix. 18. גַּלְעֵינִי וְאַבִּיטָה *Enlighten my eyes, in order that I*

* This relation is marked in the Arabic by the vowel *Fatha* placed on the last letter of the verb in the present tense, as ^{يُنصِرُ} instead of ^{يَنْصِرُ}; which Mr. de Sacy has mistaken for the subjunctive mode of European Grammars; to which it will only occasionally correspond. The particles found to precede this form are various: see de Sacy's *Gram. Arab.*, tom. ii., pp. 19—30. His mistakes will be pointed out in a tract which I shall shortly publish.—This form is not used as an imperative in Arabic, unless preceded by a negative. The principle on which this construction proceeds, is thus stated by Jāmi in his commentary on the *Kāfia*. Speaking of the particle ^ف, our *illative* ^و, he says: ^{والفاء التي ينتصب المضارع بعدها بتقدير ان فتقدير ان بعدها لاتنصب المضارع مشروط بشرطين احدهما السببية اي سببية ما قبلها لما بعدها لان العدول عن الرفع الي النصب للتخصيص علي السببية حيث يدل تغير اللفظ تغير المعني فاذا لم يقصد السببية لا يحتاج الي دلالة عليها والثاني ان يكون قبلها اي قبل الفاء احد الاشياء الستة} &c. So the ^ف which marks the following verb with *FATHA*, as equivalent in sense to ^{ان} *ut*. Now this equivalent to ^{ان} after ^ف, (added) for the purpose of placing *FATHA* on the (last letter of the root in the) present tense, is governed by two conditions. One of these is *CAUSALITY*, i. e. the causality of some antecedent acting upon its consequent: for, indeed, the change from (ف) to (و) is intended to mark this causality; so that the change in the form of the word intimates the change intended in the sense. But, when no such causality is intended, there can be no want of any intimation of it. The second condition is, that one of the six things (as in the last article) precede the ^ف &c. These are, a command, a prohibition, an interrogation, a question, a negation, a wish or representation.

may see, or, and let me see, wonders out of thy law.

See also ver. 27 ; Ps. cxlv. 5 ; Obad. ver. 1. קוּמוּ וְנִקְוֶמָה

Arise ye, and let us (too) arise, Hab. ii. 1. עַל-מִשְׁמְרֹתַי

* אֶעֱמְדָה וְאֶתִּיצֶבֶה עַל-מָצוֹר וְאֶצְפֶּה.

Let me stand upon my watch, that I may be set up on the fortress, and spy.

In all of these cases, as in the preceding, a kind of imperative force seems to belong to every verb employed in the succession. In this last case, the force is more of the *precativ*e or *optative* character.

3. It must not be supposed, however, that this form is always had recourse to, for the purpose of marking this relation : for it is occasionally, and perhaps most frequently, designated by such particles as will best express it ; as, אֲשֶׁר *quod*, or *eo quod*, לְמַעַן אֲשֶׁר *for the purpose of*, בְּעֵבוֹר *in order to, because of*, &c., כִּי *that, ut*, לְ *to, in order to*, כִּן *seeing that*, and the like, with the unaugmented form of the verb. It is when these particles are omitted that the form is generally used. So also in the nouns, מִצְרַיִם will signify *to, or towards*, Egypt, and will be equivalent to אֶל-מִצְרַיִם : but both are not usually combined ; as, אֶל-מִצְרַיִם : whence perhaps we may conclude, that the real force of this particle is either *to, in order to*, or something nearly allied to this. (Art. 232.)

235. The third case we have to consider is, that which involves the doctrine respecting the uses of the *Epenthetic* and *Paragogic Nún* (ן) : and here, as before, the first of these is found with *commands, prohibitions, and exhortations*, and also in the consequent members of antithetic sentences : the second is used with inter-

* In this place we have probably a contraction, i. e. אֶצְפֶּה for אֶצְפֶּהָ, in order to avoid the concurrence of two Hēs ה. Art. 175, 6.

rogatives, and also in the consequent members of similar sentences. And, in both cases, strong asseveration, with futurity of action, seems to be implied.* Examples in

* This is also the doctrine of the Arabian Grammarians on the same letter, which they term النون التأكيدي, *the confirmatory Nūn*, as the following extracts from one of their best writers will shew. Jāmi says: ونون التأكيد قسمان خفيفة ساكنة . . . ومشددة مفتوحة . . . تختص . . . بالفعل المستقبل الكاين في ضمن الامر نحو اضربن بالتخفيف واضربن بالتشديد والنهي نحو لا تضربن والاستفهام نحو هل تضربن وانتمني نحو ليتك تضربن والعرض نحو الا تنزلن بنا فتصيب خيرا وانقسم نحو والله لافعلن بالتخفيف والتشديد في جميع هذه الامثلة . . . لا يوكد الا ما يكون مطلوبا . . . وكثرت في مثل اما تفعلن اي الشرط الموكد حرفه بما فانه لما اكد الحرف قصدوا تأكيد الفعل ايضا لئلا ينقص المقصود من (p. ١٤٧٧) غيرة وما قبلها اي ما قبل نون التأكيد خفيفة كانت او ثقيلة i. e. the *Nūn* of confirmation is of two sorts, the *light quiescent Nūn*, and that doubled with *fatha*. Its particular usage is with a *future verb* in an imperative

signification; as, *Thou shalt certainly strike* (اضربن), in its light form, and

اضربن in its reduplicated one; also with a prohibition; as, *Thou shalt (certainly) not strike*: also with an interrogation; as, *Wilt thou really strike?* also with a wish; as, *I wish you would really strike*: and with a representation; as, *Surely you will come down to us, so that it may be well with you*: also with an oath; as, *And (as) God (exists) so, surely will I do it*: and these cases all hold good, whether the form be light, or doubled. . . . This confirmation is not used, except when something is requested; but, it is most frequent in such examples as, "WHETHER YOU WILL SURELY DO IT, &c.," (i. e. in a condition, the accompanying particle of which is strengthened by ما, *what*, &c., For, when such particle gives force, the intention is, to strengthen the action of the verb likewise, in order to avoid otherwise missing the force intended by the passage,) TOGETHER WITH WHAT GOES BEFORE IT, i. e. whatever precedes such confirmatory *Nūn*, whether it be light or heavy (i. e. single or double). That is, in all such antithetic sentences as those involving oaths, requests, and the like. The most complete account I have met with of the use of these forms is to be found in the work of نجم الدين العراقي already referred to, from which I shall give extracts in another publication. I have given this note more

which the *Epenthetic* or *Paragogic Nūn* is used in interrogations, &c., Ps. lxxviii. 17; לָמָּה תִּרְצֹדוּן *why will ye* (persevere to) *watch?* Job ix. 12; מִי יִשְׁיבֵנו *who will* (effectually) *turn him back?* Mic. vi. 6; הֲאֶקְרַמְנוּ *shall I* (actually) *approach him?* Gen. xxxvii. 21; לֹא נִכְנֹו נֶפֶשׁ *let us by no means strike his person*, Amos i. 3; לֹא אֲשִׁיבֵנו *I will by no means restore him*. See also Dan. ii. 5. 9, &c.

2. In some instances the *Paragogic Nūn*, in single sentences, seems strongly to intimate futurity of action, as in Joel ii. 4; כֵּן יָרוּצוּן *so shall they assuredly run*: Ib. ver. 7; כְּגִבּוֹרִים יָרוּצוּן *like heroes shall they* (certainly) *run*; אִישׁ בְּדַרְכּוֹ יֵלֶכֶן *each in his ways shall they march*; וְלֹא יַעֲבֹטוּן אֶרְחוֹתָם *neither shall they* (at all) *wander* (from) *their paths*.

3. In the following passages they strongly mark consecutive members of sentences, implying perhaps, at the same time, futurity in the tense of the verb, Gen. xxxvii. 27; לָבוּ וְנִמְכְּרֵנוּ *come, let us actually sell him*, Isa. xxvi. 5—7; בִּי הִשָּׁה יִשְׁבִּי מְרוֹם קִרְיָה נִשְׁנָבָה יִשְׁפִּילָנָה *for he shall* (surely) *bring down the inhabitants of* (a) *high place; an exalted city, he shall assuredly debase her: he debaseth her to the earth; he shall assuredly make her touch even to the dust: the foot shall surely trample her*.

We may here remark that הִשָּׁה, a manifest prophetic future, is parallel to יִשְׁפִּילָנָה in the following member: whence both must

at length than I otherwise should have done, because I find Mr. de Sacy speaking in his *Gram. Arabe* (tom. ii. p. 35), as if there were no fixed rules for its use, and actually dislocating the last example he has cited, as if it had no connection with what went before. See the *Koran*, Sur. 102.

be construed in the same tense : both therefore will be strong prophetic futures : the one grounded on the principle (Art. 236.) of the event having already come to pass ; the other enouncing a similar event in a corroborated present sense only : while the Epenthetic *Nūn* in the latter, marks it as a consequent to the former.—In the next place, the following וְשָׁפִילָה has no such *Nūn* : it commences, therefore, a new series of context, i. e. it resumes the original theme commenced with הִשָּׁחַח, and has וְעָצָה with the Epenthetic *Nūn* for its consequent ; and, in apposition with this is the following תִּרְמָסָהּ. See Ib. xliii. 5 ; Deut. viii. 5. 19, 20 ; Job. ix. 6. 32. 34 ; xii. 7. 8, &c. In the nouns too, the termination ך appears to have a corroborative force, see Art. 168.

4. From the near approach of these forms in sense, we must not be surprised in occasionally finding constructions in which they are mixed, for the purpose perhaps of imparting to its several members some particular shade of meaning, or to keep up a variety in the modes of expression, e. g. Job ix. 14 ; אֲפִי-אֲנֹכִי אֶעֱנֶנּוּ *Nay*, (supposing) *that I may really answer him*, (then) *let me I pray select my words* (for use) *with him*, Gen. xii. 2 ; וְאֶעֱשֶׂה לְגֹוִי גְדוֹל...וְאֶנְדָּלָה *and let me make thee a great nation*, and *let me* (I pray) *make thy name great*, and *become thou a blessing*, Exod. xxiii. 10 ; וְיֵשֶׁשׁ שָׁנִים תִּזְרַעְתָּ : וְהִשְׁבִּיעִית תִּשְׁמְטֶנָּה אֶרְצָה וְאֶסְכַּת אֶת-תְּבוּאָתָהּ : וְהִשְׁבִּיעִית תִּשְׁמְטֶנָּה וְנִטְשָׁתָה וְאָכְלוּ אֲבוֹיָי עִמָּךְ וַיִּתְּרֶם תֹּאכֵל תֵּית הַשָּׂדֶה *and six years sow thou* (imper.) *thy land*, and *HAVE COLLECTED* (pret. i. e. prophetic fut.) *its income*. *But the seventh* (year) *THOU SHALT DISMISS IT* (Epenthetic form) : *so THOU* (shalt) *HAVE LEFT IT*, and *the poor of thy people SHALL* (surely) *EAT : and their excess* (i. e. leavings) *the wild beast of the field SHALL EAT* (pres. or contingent future). I translate these so as to express the force of the different forms as near as I can. See also Gen. xliii. 21.

236. Another leading principle, by which the tenses

are regulated, has arisen out of the circumstance, that the Hebrews, in common with some other nations of the East, often represent events, of the future occurrence of which they have no doubt, as *having already taken place*.* Examples: כִּי־יָלֵךְ יִלְד־לָנוּ בֵּן נִתֵּן־לָנוּ וַתְּהִי

* The following observations on this use of the past tense of a Persian verb are taken from the Persian Grammar of Mr. Lumsden, vol. ii. p. 326.

"The prophetic denunciation of a future event will be often expressed in the past tense, in order to indicate the certainty of its occurrence. Examples:

كَافِرٌ امْرُوزٌ اِجْرَجْهُ خَوْشَ اسْتِ لِيَكُنْ فَرْدَا سَتَ كِه طَوَقِ لَعْنَتِ بَرِ
گُردَن كَشِيدَه وَبَانَوَاعِ عَذَابِ گِرِفْتَارِ گَرْدِيدَه
The infidel; however happy to-day, will be encircled to-morrow by a collar of curses, and will suffer miseries of every description.

"It seems to me," continues Mr. Lumsden, "that most of the preceding rules have their basis in the following principle....that the occurrence of a future event is naturally a matter of great uncertainty, and generally speaking, will be so considered, if expressed by the future tense of the verb. Past events having already occurred, are subject to no uncertainty at all. And hence it happens, that a Persian, having occasion to speak of a future event, which he believes to be of certain occurrence, will naturally enough employ the past tense of the verb: by the use of which he means to apprise his auditor, that the occurrence of the event, though still future, is, in his opinion, not less certain, than if it were past."

Of this character is the passage cited by Mr. de Sacy, from the "Concessus of Hariri, Arab. Gram., vol. i. p. 123, &c. اَوْ لَا تَلْمِظْتُ بِقِرَاكُم اَوْ I WILL BY NO MEANS TOUCH *your meat*, unless, &c. See Storr, p. 163—4. Pococke's Specim. Hist. Arab., p. 57. Gram. Syr. Isaac Sciadrensis, Rom. 1636, p. صَحْنِه, &c.

The following passages copied from a very valuable commentary on the Arabic Grammar of Ibn Ulhájib, by نجم الدين العراقي which is preserved in the public library of Cambridge, will put this question out of all doubt, as to the practice of the Orientals. Speaking of the preterite tense, it is said:

وينصرف الي الاستقبال بالانشاء انطليبي اما دعاء نحو رحمك الله او امراً
نحو قول علي عليه السلام اجزا امر قرنه آسا اخلا بنفسه وينصرف الي

הַמִּשְׁרָה עַל-שִׁכְמוֹ וַיִּקְרָא שְׁמוֹ כְּלָא יוֹעֵץ אֶל גְּבוּר אַבִּי-עַד
 : שְׁלֹום for a child HAS BEEN (i. e. shall surely be)
 BORN to us, a Son HATH BEEN (or surely shall be) GIVEN
 to us, so the government is upon his shoulder, and

الاستقبال ايضاً بان يخبر من الامور المستقبلية ان قصد القطع بوقوعها
 كقوله تعالى ونادي اصحاب الجنة... انه من حيث اداة المتكلم
 لوقوع الفعل قطعاً كأنه وقع ومضي... وينقلب الماضي اليه ايضاً اذا كان
 منقياً او ان كان في جواب القسم نحو والله لا فعلت وان فعلت...
 وينقلب ايضاً اليه بدخول كَلِم المجازاة غير لو واما كان فقد يبقی
 معها علي الماضي نحو قوله تعالى ان كنت قلتة.... وينقلب ايضاً

بدخول ما النايبة عن الظرف... نحو ما دامت السموات &c., i. e.

"The preterite takes the future signification, when used in passages intimating
 desire—whether in prayer; as, رَحِمَكَ اللهُ MAY GOD HAVE MERCY ON
 THEE;—or, command, as in the saying of Ali, LET THE MAN REWARD HIS
 NEIGHBOUR (اجزا pret.) WHO IN HIS OWN PERSON HAS DONE GOOD TO HIS
 BROTHER. It is also changed into the future, when speaking of some future
 event, and intending to enounce it AS CERTAIN TO COME TO PASS; as in the
 passage (of the Koran), The inhabitants of Paradise SHALL call, &c. (have
 called. Surat. Alaraf.) where the speaker mentions the event as HAVING AL-
 READY COME TO PASS. It is also taken as a future, when accompanied by a nega-
 tive, or, as an answer to an oath: as, BY GOD, I WILL NOT DO IT, or, SHOULD
 I DO IT. It is also used as a future in hypothetical sentences, except with the

particle لو SHOULD, UNLESS, &c. But, as to the verb كَانَ, it will retain
 its preterite signification: as, IF I HAD SAID IT. It is also changed when
 the particle ما is used intimating time: e. g. AS LONG AS THE HEAVENS HAVE
 ENDURED (i. e. SHALL ENDURE"), &c. It is very evident, that the same prin-
 ciple prevails throughout every instance here adduced, (if we except the hypo-
 thetical ones, of which something will be said hereafter, and كان which is
 used as an auxiliary), namely, that of certainty, and thence intense petition, or
 command, grafted upon this certainty.—See Viger de idiotismis Græcis,
 p. 167. Edit. 1813, with the notes. Winer's Gram. of the New Test.,
 p. 105. (b).

(one) *calls his name Wonder, Counsellor (or Preacher), Mighty God, the Father (or Proprietor) of an age, the Prince of peace*; Ib. vii. 18, יְהוָה בְּיוֹם הַהוּא יִשְׂרָק, יְהוָה לְזָבוּב אֲשֶׁר בְּקֶצֶה יְאִרִי מִצְרַיִם &c., and it SHALL (certainly) COME TO PASS, *in that day, Jehovah hisses (or shall hiss) to the bee which (is) in the extremity of the rivers of Egypt, &c.*; Ib. 19, וּבָאוּ וְנָחוּ בָלֶם בְּנִחְלֵי וּבְנִקְיֵי הַסְּלָעִים &c. and they SHALL (certainly) COME, and SHALL all REST in the desolate valleys, and in the holes of the rocks.

2. Upon the same principle, the Preterite tense is often used as an *Imperative*; which may, therefore, be termed *emphatical*: e. g. Deut. vi. 5, וְאָהַבְתָּ אֶת יְהוָה, אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ : וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצִוֶּה הַיּוֹם עַל-לִבְבְּךָ : וְשָׁנַנְתָּם לְבְנֶיךָ וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ : וְקָשַׁרְתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטָטְפֹת בֵּין עֵינֶיךָ : וְכַתַּבְתָּם : *and thou SHALT (surely) LOVE Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day SHALL BE upon thy heart: and thou SHALT DILIGENTLY IMPRESS them upon thy children: and thou SHALT TALK of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And THOU SHALT BIND them for a sign on thy hand, and THEY SHALL BE for frontlets between thy eyes. And thou SHALT WRITE them upon the posts of thy house, and upon thy gates.*

It will be imagined, perhaps, from the use of the accents here, that these preterites have been affected by the preceding imperative שָׁמַע (Art. 233. 3.). But this is unnecessary, as it regards their forms; because, had nothing but a simple imperative been intended, the common imperative forms would have been used. Innumerable instances occur, however, in which no such

form precedes, as is also the case with the prophetic preterites just noticed. See Gen. xl. 14, xlv. 13, xlv. 34, Ezek. ii. 4, iii. 17, iv. 5, 6.

3. In the following example, we have both the preterite and present tenses, used as *prophetical* futures; the former for the purpose of intimating certainty, and thence of affording assurance; the latter for the reasons already given (Artt. 231. 11. 235. 3.). Gen. xxvi. 3, גִּיּוֹר בְּאֶרֶץ הַזֹּאת וְאֶהְיֶה עִמָּךְ וְאֶבְרַכְךָ כִּי-לֹךְ וּלְרֹעֶךָ אֲתֹן אֶת-כָּל-הָאֲרָצַת הָאֵל וְהִקְמַתִי אֶת-הַשְּׂבָעָה אֲשֶׁר נִשְׁבַּעְתִּי : *sojourn in this land, and I am* (or WILL BE) *with thee, and so I bless* (or WILL BLESS) *thee; for to thee and to thy seed I give* (or WILL GIVE) *all these lands: and I WILL* (surely) *ESTABLISH the oath which I swear to Abraham thy father.*

4. The following has a prohibitive sentence in the Present, followed by two predictions enounced in the Preterite, tense: Gen. xxvi. 24, אַל-תִּירָא כִּי-אֶתָּךְ אֲנֹכִי וּבְרַכְתִּיךָ וְהִרְבִּיתִי אֶת-זֶרְעֶךָ *fear not, for I* (am) *with thee and WILL* (surely) *BLESS thee, and MULTIPLY thy seed.*

5. When a preterite follows a present (prophetical) tense in the same order of events, and in the same context, the second of these, with as many succeeding verbs as follow in the same tense, order, &c. may be translated by the English compound tense, *shall have—shall have had—or the like.** Examples: Deut. vii. 1, כִּי יָבִיֵּא יְהוָה אֱלֹהֶיךָ אֶל-הָאֲרֶץ אֲשֶׁר-אָמַרְתָּ : בְּאִשְׁמָה לְרִשְׁתָּהּ וְנָשַׁל גּוֹיִם-רַבִּים מִפְּנֶיךָ...וְנָתַתָּם יְהוָה

* In this case, the preterite is reckoned, not from the period in which the declaration is made, but from one future to it, as it is even in the English. The reason is: futurity is intended in the first, and consequently in every subsequent verb, whatever other particulars the context may require in this respect.

וְהָיָה לְפָנֶיךָ הַיָּמָּה תַּחֲרִים אוֹתָם &c. *when Jehovah thy God BRINGETH (or shall bring) THEE to the land whither thou art going to possess it, and SHALL HAVE CAST OUT many great nations from before thee . . . and Jehovah thy God SHALL HAVE DELIVERED them up before thee, and thou SHALT HAVE SMITTEN them, (then) devote thou them to utter destruction.*

6. In like manner when two events are enounced, one of which is prior to the other, and that which occurred first in the order of time, being to be taken in the past tense, (with reference to the time in which the relation was originally made,) the following one may be translated into English in the *preterpluperfect tense* :* as, Gen. xxvi. 18, וַיִּקְרָא לָהֶן שֵׁמוֹת בְּשֵׁמוֹת אֲשֶׁר-קָרָא לָהֶן : אָבִיו : *so he calls them (i. e. at that time by) names, according to the names (by) which his father CALLED THEM (i. e. had called.).*

237. General opinions may be enounced either in the *preterite*,† the *participles*, or in the *present tense*.

* In this case, the verb וַיִּקְרָא is an historical *present*, and hence contemporary in act with the preceding verb וַיָּשָׁב, and therefore preterite with reference to the time in which the narration is made: but, the following verb וַיִּקְרָא is preterite with reference to this time, i. e. to the time of וַיָּשָׁב and וַיִּקְרָא, it is, therefore, a preterite still more remote, and equivalent to our pluperfect. So

كان خرج in Arabic, as already noticed.

† So in the Arabic لو اخذتني معك لعملت عسلا مثلك *had you taken me with you, I had made honey like yourself*; لو كان الناس كلهم عقلا *if all men were wise*; خربت الدنيا *HAD IT BEEN (so that) all men were wise, the world HAD BEEN DESTROYED.* Mr. Lumsden has, I think, been very happy in his remarks on this sort of construction. “General opinions,” says he, “ought to result from the observation of facts; and whether we state a general opinion, or the facts

Examples: Ps. i. 1, אֲשֶׁרִי הָאִישׁ אֲשֶׁר לֹא הָלַךְ בַּעֲצָת רָשָׁעִים וּבַדֶּרֶךְ חַטָּאִים לֹא עָמַד וּבְמִשְׁבַּ לְצִים לֹא יָשָׁב: *Blessed (is) the man who HATH not WALKED in the counsel of the wicked, and HATH not STOOD in the way of sinners, and HATH not RESIDED in the habitation of the scorers*; Prov. xxviii. 7, נוֹצֵר תּוֹרָה בֶּן מִבִּין וְרָעָה זִלְזִלִים וְכִלִּים אָבִיו: *An intelligent son KEEPS the law; but he who ATTENDS upon base men, PUTS his father to shame*; Ib. xi. 4, לֹא-יִוָּעֵל הוּן בְּיוֹם עֲבָרָה וְצָדִיקָה תַּצִּיל מִמּוֹת: *but he who ATTENDS upon base men, PUTS his father to shame*; Ib. xi. 4, לֹא-יִוָּעֵל הוּן בְּיוֹם עֲבָרָה וְצָדִיקָה תַּצִּיל מִמּוֹת:

on which an opinion is founded, the effect is the same in either case. An Englishman will commonly state the opinion, as ‘Force cannot cope with fortune:’ and a Persian will be often disposed to state the facts on which the opinion is founded: as ‘The strong have been generally foiled in the contest with fortune.’ This, therefore,” adds he, “is a case in which the past may be

said to supersede the future tense of the verb.” Example; كُنْزِيْنَ پَسْ بَهْ

كُنْجِيْ نَشِيْنَم چو مور كه رُوْزِيْ نَخُوْرْدَنْد پِيْلَان بَزُوْر “henceforward I shall retire and dwell in a corner, like the ant; for even the elephant (which is the strongest of all animals) cannot master (has not mastered) his fortune by force.” Pers. Gram., vol. ii. p. 326.

The Arabic Grammarians endeavour to account for this use of the verb, which they say must be taken as in the present tense, by saying, that we have here, الْاِنْشَاءُ الْاِيْقَاعِي, by which they mean the retention of an event in

the mind, which although past, as to fact, is nevertheless present in effect; as, اَشْتَرَيْتُ I have sold, and am now dispossessed of the thing sold, اَشْتَرَيْتُ

I have bought, and do possess, &c., whereas, when we use the present tense in such cases, the thing sold, bought, &c. may be, or not, now in our possession. So we say in English, I AM come, he IS gone, not I HAVE come, he HAS gone. And in Hebrew, Is. xiv. 7; נָחָה שָׁקֵטָה פֶּלִי-הָאָרֶץ פָּצְחוּ רָנָה &c., The whole land IS at rest, it IS quiet (has been), they BREAK forth (into) singing (have broken forth). See also some of the following verses. This, however, mostly takes place in intransitive verbs, such as הָלַךְ, יָדַע, וְכָל, הָבֵם, הָלַךְ, הָלַךְ, or the like.—See Viger. de idiot. Græc., p. 166. Edit. 1813, with the notes: also p. 163.

riches PROFIT *not* in the day of wrath; but righteousness DELIVERS from death.

238. Hypothetical sentences, which are very nearly allied to the foregoing, will be enounced either in the past or present tense, according to one or other of the preceding rules, or as it shall suit the intention of the writer. Examples: Gen. xxvi. 10, מִה־זֹּאת עָשִׂיתָ לָנוּ בְּמַעַט שָׁכַב, *what is this (that) thou hast done to us? some one of the people* MIGHT *lightly* HAVE LAIN *with thy wife*, so thou Wouldest HAVE BROUGHT *sin upon us*; Ib. xxvii. 12, אָבִי וְהִיִּיתִי בְּעֵינָיו בְּמַתְעֵתָּ וְהִבֵּאתִי עָלַי קָלָלָה וְלֹא בִרְכָה: *Perhaps my father* MAY FEEL *me*; (or, putting the case that he feels me) so SHALL I (certainly) BECOME *as a great deceiver in his eyes*, and SHALL (surely) BRING *upon myself a curse and not a blessing*; Prov. vi. 1, בְּנִי אִם-עָרַבְתָּ לְרֵעֶךָ תִּקְעֶתָ לְזֶרַע בְּפִיךָ: ... עֲשֵׂה זֹאת &c., *My son, if thou HAST BECOME surety for thy neighbour, if thou HAST STRICKEN thy hand with a stranger. do this, &c.*; Gen. xxviii. 20, &c., אִם-יְהִיָּה אֱלֹהִים עִמָּדִי, וְשֹׁמְרֵנִי בְּדֶרֶךְ הַזֶּה אֲשֶׁר אָנֹכִי הוֹלֵךְ וְנָתַן-לִי לֶחֶם לֶאֱכֹל וּבִגְד לְלַבֵּשׁ: וְשִׁבְתִּי בְּשָׁלוֹם אֶל-בֵּית אָבִי וְהָיָה יְהוָה לִי לֵאלֹהִים: וְהָאֲבֹן, &c., i. e. *as assuredly as that God is with me, and HATH PRESERVED me in this way in which I am (now) travelling, and HATH (hitherto) GIVEN me bread to eat and clothing to put on; so assuredly SHALL I RETURN to my father's house in peace, and Jehovah SHALL assuredly CONTINUE my God; and this stone, &c.** Is.

* This passage has been entirely misunderstood. It contains an *oath*, or *vow*, which is the same thing. This usage of the preterite in the Hebrew, as in the Arabic, generally designates oaths; and the principle upon which these are constructed is, by taking something which is most certain as a basis, and then by comparing the subsequent terms with it. See Heb. vi. 13—19. And the

lxiii. 19, מִפְּנֵי הָרִים נָזְלוּ:—מִפְּנֵי, HADST *thou* RENT *the heavens*, HADST *thou* DESCENDED, HAD *the mountains* BEEN REDUCED *before thee*; ... *then the nations* HAD TREMBLED *before thee*;* Lev. x. 19,

Moolla Jāmi on Ibn Ulhājib, pp. ۴۶۲-۴۶۷. These forms, therefore, imply no curse or ban, as the forms of cursing do which run thus, *God do so to me*, &c.

* In translating this passage, I have taken נָזְלוּ as the *Nip̄hāl* of נָזַל, to which it seems to me most properly to belong, (see Simonis's *Lexicon sub voce*,) and לוֹא as a particle implying supposition with a negation, according to its most usual import both in Hebrew and Arabic. It should also be observed, that in the first and two last examples, the preterite is used, as in the statement of general opinions, and for the reasons assigned by Mr. Lumsden. The particles preceding such expressions may always be considered as intended to put a suppositious case; or, in other words, to lay down a general fact as accidental, and then to deduce the consequence: which may be stated, either in the past or present tense, as circumstances may require. Of this character are

the following Arabic examples; لَوْ لَا عَرَفْنَاكَ لَفَعَلْنَا مِثْلَ ذَلِكَ HAD *we*

not KNOWN *thee*, we HAD (surely) DONE *after this manner*; or, WE SHOULD (surely) HAVE DONE SO, taking the second member as a future of certainty with

respect to the first; لَوْ كُنْتَ هَاهُنَا لَمْ يَمُتْ أَخِي HADST *thou* BEEN *here*,

my brother WOULD not HAVE DIED; إِنْ فَعَلْتُ ذَلِكَ ضَيَعْتُ مَالِي HAD I

DONE *this*, I SHOULD SURELY HAVE LOST *my wealth*; إِنْ أَنَا كَثُرْتُ عُلْفَهَا

دِيدْتُ بِبَيْضَتَيْنِ DID I INCREASE *her food*, she WOULD (probably) LAY TWO *eggs*:

i. e. putting the case that if I had done so, then she would perhaps lay, &c. De Sacy's *Gram. Arab.*, vol. i. p. 124, &c.

The Persiau examples selected by Mr. Lumsden seem to me all subject to this distinction, i. e. of certainty or contingency, and to have been enounced ac-

cordingly, either in the past, present, or future tense; اِگَر نَرَسِيْدِي اِنْتِظَارَتِ

اِگَر نَرَسِيْدِي اِنْتِظَارَتِ HAD *you* not ARRIVED, *the expectation of you*, WOULD (pro-

bably) HAVE KILLED (me); اِگَر اَمْرُوَز بِر خَلْقِ رَحْمِ كِذِّ فَرْدَا مَرْحُوْمِ

: וְאָכַלְתִּי הַטָּאֵת הַיּוֹם חַיִּיטָב בְּעֵינֵי יְהוָה : *and, HAD I EATEN the sin-offering to-day, WOULD it HAVE (seemed) GOOD in the eyes of Jehovah?*

239. Commands, requests, prohibitions, deprecations, blessings, and hence future events taken prophetically, will be enounced by the imperatives of verbs, or by any of those other forms, which are used as imperatives (Artt. 233. 3. 234. 235.): as, Gen. xxvii. 3, וְעָתָה שְׂאֵנָא כְּלִיד תְּלִיד, וְעָתָה וְעָתָה וְעָתָה : *and now, TAKE, I pray, thy weapons, thy quiver and thy bow, and GO OUT into the plain, and HUNT for me a hunting.* Ib. v. 26, גְּשָׁה-נָּא : *COME NEAR NOW, and KISS me, my son.* Ib. v. 28, וְיִתֵּן-לְךָ הָאֱלֹהִים מַטֵּל הַשָּׁמַיִם : *and MAY God GIVE (or, he shall give) thee of the dew of heaven.* Ps. xxxvii. 1, אַל-תִּתְּחַר בַּמַּרְעִים אֶל-תִּקְנָא בְּעֹשֵׂי עוֹלָה : *BE not IRRITATED at those who are evil; ENVY thou not the workers of iniquity.* Gen. xxiv. 60, הֵי לְאַלְפֵי רִבְבָּה, וְיִירַשׁ זֶרְעֶךָ אֶת שַׁעַר שְׁנָאוֹ : *BECOME thou (i. e. thou shalt be) thousands of myriads, and LET thy seed POSSESS the gate of those who hate them.* See also Gen. xii. 2, xx. 7, xlv. 18; Deut. xxxii. 50; Is. xlvii. 1; Ps. xxxvii. 27, xlv. 4, 5: also Ps. lxix. from v. 7 to the end, explained by St. Paul, Rom. xi. 9, &c., as prophetic. So also Ps. cix. compared with Acts i. 20; Ps. lxxix. 6—12. See Glassius, Lib. i., Tract iv., § i.,

שְׂדֵי if to-day you (by any chance) shew mercy to mankind, to-morrow you

HAVE RECEIVED mercy, i. e. CERTAINLY SHALL RECEIVE it. See Pers. Gram., vol. ii. p. 322, &c. That is to say, the present tense appears to be chosen when contingency is intended to be intimated, the preterite when it is not. The one therefore is a less forcible form of expression than the other. It is, however, my intention shortly to treat this matter more at length in a tract devoted to this and similar questions.

Canon ii., Lib. iii., Tract iii.; Canon xliii. xlv., &c. Viger. de idiotismis Græcis, p. 155, Edit. 1813, with the notes.

Remarks.

240. The preceding rules seem to be governed by two general principles. One, in which the Writer, setting out from the period in which he commences his narrative, follows the different circumstances of it, as if himself and his reader were present, and hence dates the tenses of his verbs from the different periods in which he thus places himself; still however reserving the right of returning to his original position whenever he pleases.

2. By the other principle, events which it is believed will certainly take place, are represented as having already come to pass: and thence preterites are used as Imperatives for the greater emphasis. Nothing surely can be more natural than the adoption of such principles. And, when we consider the great degree of precision, which their application must communicate to the context, we shall be induced to believe, that the poverty and uncertainty, of which it has been fashionable to accuse the Hebrew language, has rather arisen out of our own ignorance, than from any defect inherent in its construction. We do not mean to affirm, however, that we can always say, why one mode of enunciation is preferred to another, when, as far as we can see, either would have suited the character of the context: nor can we in the Greek and Latin, notwithstanding all that has been said in their favour. In many cases the parallelism may have had some influence, in others attraction; but, upon the whole, I believe we can generally give as good an account of the use of the tenses in the Hebrew, as can be given in either the Greek, Latin, or any other language.

LECTURE XVIII.

ON THE NATURE AND CONSTRUCTION OF THE PARTICLES, AND
ON THE ADVERBS.

241. It has been seen (Art. 222.), that adverbs are nothing more than words added for the purpose of qualifying the signification of verbs generally; we now come to consider some of those cases, which are not of the most common occurrence, and which may otherwise present some difficulties to the Learner.

2. Adverbs in *immediate* connection with verbs may be considered as *absolute* (Art. 220. 2.), or, as added for the purpose of *specification* (Art. 219. note): those in *mediate* connection, as in the *definite* state of *construction* with the preceding word or particle; which word or particle may nevertheless be *absolute* with respect to the verb. General examples are given, Art. 222. The following are some in which we have attributives singular and plural, pronouns, and particles, thus construed: תִּרְדּוּ בְּלָאִים *she descends*, WONDERS! i. e. wonderfully, Lam. i. 9; מִיִּשְׂרָיִם תִּשְׁפָּטוּ RIGHT THINGS *judge ye*, i. e. righteously, Ps. lviii. 2; נִרְאֹת נִפְלִיִּתִי (in) DREADFUL THINGS *I have become wonderful*, i. e. I have become exceedingly wonderful, Ps. cxxxix. 14; וְתוֹרֶךְ נִרְאֹת יְמִינֶךָ *and thy right hand shall shew thee* (to be) WONDERS, i. e. *very wonderful*. Ps. xlv. 5. Comp. Is. ix. 5. and the Septuagint.

3. It will immediately be seen, that these instances may all be construed by one or other of the rules already given. So also with pronouns: בְּזֶה *in this* (place), for

here ; פֶּזֶה, פֶּזֶה, and פֶּזֶה like this, for thus ; לָמָּה,* or לָמָּה for what, why ? בְּאֵשֶׁר in that which, i. e. place or time, as the context shall require ; or אֲשֶׁר absolutely, for where, when ? or since, because, &c.

4. Negative particles ought to be considered as affecting the action, &c. of the verb either expressed or understood, not as negating the substance implied by the noun ; † e. g. עַם לֹא-עָז a people, NOT strong, Prov.

* The particles ב and ל are occasionally equivalent to the εἰς of the New Testament, signifying for the purpose of, in order to, &c., as, Ps. xxix. 4, בִּפְנֵי εἰς δְנֶאמִין ; powerful, effective, ib. בְּהֶדְרָא in ordinem, producing order.

† Such expressions as, there is no man, no place, nothing, &c. would be considered as monstrous by an Oriental, whom it would be extremely difficult to persuade that we were not affirming both the existence and non-existence of the same thing at the same time. They would say, there is not a man, &c., which is certainly more natural and intelligible. See Art. 218. 2. note.

The Arabs make their adverbs by an indefinite attributive put absolutely, or in immediate, or mediate, apposition with the word intended to be qualified, which may be either the subject or the object of the verb : e. g.

ضربت زيدا مشدودا ولقيت جاعني زيدا راكبا Zaid came to me, RIDING ;

ضربت زيدا راكبا I struck Zaid VIOLENTLY, and I met Omar, BOTH RIDING. In these

cases the adverbs are put in what is termed the accusative case, where the connection seems to be mediate, i. e. in which some intervening word is to be understood. In the following, they are in the nominative, and there the connection is

manifestly immediate. جاءني زيد وغلماه راكب Zaid came to me, and his servant (was) RIDING. The reason given for the first of these examples by the author

of the *Hidāyat oon Nahve* (p. ١٤١) is, that a verb is understood : his words are, ومثال ما كان عاملها معني الفعل نكر هذا زيد قائما فان معناه انبه

وأشير. The examples, in which the signification of a verb was the governing principle, as in “ this Zaid (is) standing,” require a verb to be understood : thus, “ I intend, I point out.”—His meaning is this : “ as to this Zaid, I men-

xxx. 25; *לֹא-כֵן עָשׂוּ** NOT SO (or, according to Schroederus, *right*) *have they done*, Jer. xlviii. 30; *נָתַתִּי לָהֶם חֻקִּים לֹא טוֹבִים* *I ascribed to them*, i. e. declared that they were subject to, *statutes* (which are) NOT GOOD, (p. 109. note.) Ezek. xx. 25. So, *תִּהְיוּ לֹא-דֶרֶךְ* EMPTINESS (want of culture, in which there is) *not a way*, Ps. cvii. 40; *לֹא אֹר* NOT *giving light*, Amos v. 20; *לֹא-שֵׁם לוֹ* (there is) NOT *a name to him*, i. e. *he is nameless*; *לֹא-אִישׁ* (who is) NOT *an eminent man*, *לֹא-אָדָם* (who is) NOT *a mean man*, Is. xxxi. 8; *אֶמְרֹתַי לְלֹא-עַמִּי* *I will say to* (her who is) NOT *my people*, Hos. ii. 25; *הַשִּׂמְחִים לְלֹא דָבָר* *those who rejoice in* (that which is) NOT *a matter*, i. e. in a non-reality, Amos vi. 13, &c. In many cases, too, *לֹא* may be construed as a noun put in the *definite* state of construction with the following word, intimating the want, defect, or the like, of the thing mentioned.

5. In the particle *אֵין* this is still more apparent; for it takes the vowels necessary for the state of construction† (Art. 143. 6.): e. g. *אֵין מוֹשִׁיעַ* WANT, LACK, *of a saviour*, Deut. xxii. 27; *לְחַנָּה אֵין יְלָדִים* *to Hannah* (was) A WANT

tion him as standing." By this he means to shew why the accusative case is used in such places. Mr. de Sacy gives a different account of this con-

struction, see vol. ii. Art. 630; where he considers *أَكْبَأَ*, as intended to point

out a sort of logical objective case to the verb *جَاءَ*. For my own part, I would prefer considering this termination as the fragment of some word formerly used as a postposition, and therefore, as equivalent to the preposition *بِ*, see note, p. 291, and to be translated thus: *Zaid came to me* (IN the situation of) *a person riding*.

* *כִּנֵּן* establish, &c. Hence *כִּנֵּן*; and Art. 73. *כִּנֵּן* establishing, right, just, &c.

† See Eichhorn's edition of Simonis sub voce. On the etymology of these particles, see Art. 171.

of children, 1 Sam. i. 2; *אֵינֶנִּי שֹׁמֵעַ* A WANT of me hearing, i. e. I hear not, Jer. xiv. 12; so *יֵשׁ אָדָם* the BEING, EXISTING, of a man, i. e. there is a man, Eccl. ii. 21; *יֵשׁ צְדִיקִים* THE EXISTENCE of just men, i. e. there are just men, Eccl. viii. 14; *אִם-יִשְׁנֶה בְּאֶרֶץ* putting the case that HIS EXISTENCE (be) in the land, i. e. if he be, &c., 1 Sam. xxiii. 23.

6. When any of these particles follow the word to be qualified, they will be *absolute*: e. g. *כִּי-עַתָּה הָיִיתֶם לֹא* for now ye have become (of) NOTHING, Job vi. 21; *מַיִם אֵין* water (is) NOT; *יֵשׁ מִסְבּוֹא* provision, BEING, i. e. there is provision, Jud. xix. 19.

7. Similar to *לֹא* and *אֵין* is the construction and force of *אֶפְסָ** terminating, expiring; hence, defect, non-existence, &c.: e. g. *אֶפְסָ אֱלֹהִים* NOT a God, or, no God, Isa. xlv. 14; *אֲנִי וְאֶפְסֵי עוֹד* I am, and EXCEPTING ME, still (is none), Zeph. ii. 15.

8. The following are examples of similar construction with the particles: *עוֹד*† returning, reiteration, yet, still, &c.; *הִן* see, behold; *אֵל* defect, want, not; *כִּי* marking, observing, inferring, whether, that, &c.; *מִן*, or *מִן*, cutting off, separating, from, than, &c.; *בְּלִי* and *בְּלִי* growing old, decaying, lack, non-existence; *טָרַם* cutting off, defect, want, not yet, &c. with or without other particles, &c.; *עוֹדךָ מַחֲזִיק* THY CONTINUING a re-tainer, or holder, i. e. thou still retainest, Job ii. 9; *בְּעֵד* in (being) YET full day, Jer. xv. 9; *בְּעוֹדִי* in MY STILL being, Ps. cxlvi. 2; *מֵעוֹדִי* from, or, since MY STILL existing, i. e. since my birth, Gen. xlviii. 15; *אֶבְרָהָם*

* See also Art. 171. 2. 3.

† *עוֹד* returning, &c.; *עוֹד* and Art. 87. 1. *עוֹד*.

עֹדְנוּ עִמָּךְ * *Abraham*, HIS CONTINUING *a stander*, i. e. he still stood, Gen. xviii. 22 ; הִנֵּהוּ עֹשֶׂה BEHOLD HIM, *a doer*, i. e. he does, Jer. xviii. 3 ; מֵאֵין כְּמוֹךָ FROM (there) NOT BEING (any) *like thee*, Jer. x. 7 ; שָׁבַעְתָּ קֶלֶן מִכְבוֹד *thou art filled (with) ignominy*, WANTING (being destitute of) *glory, reputation*, Hab. ii. 16.

9. To this kind of construction may be referred all those passages which are generally translated by a word in the comparative degree with *than* following it: e. g. Prov. viii. 10, קָחִי מִיָּסָרִי וְאַל־יָפְכָה וְדַעַת מִחֲרוּץ נִבְחָר *accept my castigation, and NOT, i. e. rather than, silver: and knowledge, NOT, i. e. rather than, choice gold: i. e. put silver and gold out of the question, when these things are proposed, as unworthy of being compared with them.* The negative particle occurring here, in the first member of the parallelism, is sufficient to determine in what sense that in the second is to be taken. Of this sort of expression is, "If any man come to me, and *hate* not his father and mother," &c. Luke xiv. 26, John xii. 25, &c. where this hatred, or rather disregard, is not spoken of as *absolute*, but *relative*, i. e. the comparison is here, as in the case of oaths, (Art. 242. 8.) strong and positive, though not necessarily absolute.

10. So with other negative particles, לֹא־אַתֶּם שְׁלֹחֵהֶם אֵתִי הִנֵּה, לֹא־אַתֶּם שְׁלֹחֵהֶם אֵתִי הִנֵּה *you sent me not hither, BUT God*, Gen. xlv. 8, i. e. *it is NOT you, but rather God*, &c. See Exod. xvi. 8, 1 Sam. viii. 7, Jer. vii. 22. 23, Hos. i. 9, vi. 6, Ps. li. 18, Eccl. iv. 9, and Matt. xxiii. 23, Luke x. 20, xiv. 12. 14, 1 Pet. iii. 6. See Storr, p. 251, &c.

Examples of בְּלִי, &c. : עַד־בְּלִי יָרַח *until the DECAY of the moon*, i. e. as long as it shall endure, Ps. lxxii. 7 ; עַד־בְּלִי שָׁמַיִם *until THE DEFECT of the heavens*, i. e. as long as they shall last, Job xiv. 12 ; מִבְּלִי הַשְׂאִיר־לוֹ כָּל

* In the case of the *Epenthetic* ך being added to this particle, as well as to some others, the relation of a subsequent member of a sentence seems to be occasionally pointed out as in Art. 235. 3. with some emphasis. Examine the instances of this and אֵינֶכֶּה, &c. in Noldius.

from THE NOT *leaving to him every thing*, i. e. any thing, Deut. xxviii. 55; לְבִלְתִּי-שׁוּב for the LACK of *returning*, i. e. the not returning, Ezek. xiii. 22; מִמְּבִלְתִּי וְכֹלֶת from the WANT of *power*, Num. xiv. 16; לְבִלְתִּי תַחַטָּאוּ for CESSATION of *your sinning*, i. e. that you should not sin, Exod. xx. 20; הַמִּבְלִי אֵין-קָבְרִים is it from the WANT of *graves*? Exod. xiv. 11; בָּטָרֶם-לֹא יָבוֹא in its NOT YET coming, Zeph. ii. 2.

11. The following are examples of prepositions in immediate connection with the word to be qualified, restricted, &c. : מִן-הֵם הַיֹּשְׁבִים שָׁם לְפָנִים OF HAM (were) *the dwellers there of former* (times), 1 Chron. iv. 40; כְּקוֹל מַיִם רַבִּים LIKE *the sound of many waters*, Ezek. i. 24; נַפְשִׁי כְּאַרְץ-עֵיפָה לָּהּ my soul (is) *like a parched land* (with respect) to *thee*, Ps. cxliii. 6.

In these, and all similar cases, it will be of no consequence whether we suppose the particles to be in apposition, or in the definite state of construction, there being no mark of case in the Hebrew. The latter perhaps agrees best with the analogy; because we have, in some of the particles, the form proper for that state, as in אֶל־קֶבֶר to the *grave*, Job v. 26; עַל־יָשׁוּר OVER the *wall*, Gen. xlix. 22; אַחֲרֵי מֹשֶׁה after *Moses*, Exod. xxxiii. 8;

and in the Arabic always, as, عَلَى الْمَسْجِدِ i. e. THE UPPER (part) of the *mosque*, for OVER the *mosque*. See Art. 171. 3. &c.

12. Examples of mediate construction, i. e. when one or more other particles intervene : לְמַעַן לְמוֹנִי לֵב...נִתְּנִי אֶבְחַת-חֶרֶב FOR THE PURPOSE OF *melting* (the) *heart* . . . have I appointed the chastisement of the sword, Ezek. xxi. 20; בָּא עַד-אֲלֵיהֶם he came UP TO *them*, i. e. even to them, 2 Kings ix. 20; לְבַד מִטָּף for *each*, EXCLUDING *infants*, i. e. with respect to the men, excluding the children, or, beside the children, Exod. xii. 37; מִחוּץ לְחוֹמָה from *without* (with respect) to the *wall*, Jer. xxi. 4.

13. The intervening particles most in use are, **ל** and **מ**, which seem to be added for the purpose of marking the word to which the preceding one has some relation, and also to point out the nature of that relation, e. g. **תַּחַת לְרֹאשִׁי** *beneath* (with reference) to *my head*, i. e. *under my head*, Cant. ii. 6; **חִוּצָה לְעִיר** *outwards* (with reference) to *the city*, 2 Chron. xxxiii. 15; **אֶל־מִבֵּית לְפָנֶיךָ** to (that which is) *FROM within* (with respect) to *the veil*, Lev. xvi. 15; **אֶרֶח חַיִּים לְמַעַל לְמַשְׁכָּל לְמַעַן כֹּדֵר מִשְׁאוֹל מָטָה** *the way of life*, or, *religious instruction* (is) *FOR the elevating of the understanding* (person,) *FOR the purpose of receding from the grave beneath*, Prov. xv. 24; **חָשַׁבְתָּ מְעֻנָּנוּ לְמַטָּה מֵעֻנָּנוּ** *thou hast refrained* (with reference) to *bringing down* (degrading) *ON ACCOUNT OF our sins*, Ezra ix. 13.

Of this kind are the combinations **עַד לְמַאֲד** 2 Chron. xvi. 14; **עַד לְמַעַל** Ib. xvii. 12; **עַד לְאִין מְרַפָּא** Ib. xxxvi. 16, &c.

So, **אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל וְאֲשֶׁר בָּאָרֶץ מִתַּחַת וְאֲשֶׁר בַּמַּיִם** : **אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל וְאֲשֶׁר בָּאָרֶץ מִתַּחַת וְאֲשֶׁר בַּמַּיִם** *which* (is) *in the heavens from above, and which* (is) *in the earth from beneath, and which* (is) *in the waters from beneath* (with respect) to *the earth*, Exod. xx. 4.

The phrases here used, *from above* and *from beneath*, must necessarily be taken relatively: in the first instance *above*, with respect to the earth; in the second, by **ל** *beneath*, with respect to the heavens, and in the third, *beneath*, or *low*, with reference to the earth, which is expressed by **ל**: i. e. Thou shalt make no image of the heavenly bodies which are above, nor of the creatures &c. which are on the earth beneath; nor of those which are in the waters that are still lower than the earth: not, which are “*in the waters under the earth*,” &c. Hence will be seen the great necessity there is of observing, to what words these particles have an immediate reference; and hence, that we should not take them absolutely, as we often do in our own and other languages.

14. When the preposition **בֵּין** *between*, is used for the purpose of opposing one noun to another but is not repeated, it has this peculiarity, that it requires the insertion of **ל** before the latter: e. g. **בֵּין מַיִם לְמַיִם** *between waters* (as opposed) to *waters*, Gen. i. 6; **בֵּין יְדִיּוֹת לְדִין** *between cause* (as opposed) to *cause*, i. e. *between cause and cause*, Deut. xvii. 8. If however this particle is repeated, its influence is *immediate*: e. g. **בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ** *BETWEEN the light, and BETWEEN the darkness*, Gen. i. 4.

15. From what has been said on the primitive and derived significations of words (Art. 144.), it will be easy to conceive how cases may occur, in which it will be exceedingly difficult to ascertain the precise force of these particles; and consequently, the relation between words which they are intended to point out and define. Generally, however, either the primitive, or one or other of the derived, senses of the particle, considered in conjunction with the context, will afford us sufficient light. But here Noldius should be consulted.

16. The following instances, taken from Glassius, are intended to shew how these particles influence certain modes of expression; * יִלְכוּ מִחֵיל אֶל-חֵיל* *they proceed FROM strength TO strength*, i. e. *they become stronger and stronger*, Ps. lxxxiv. 8; כִּי מֵרָעָה אֶל-רָעָה יֵצְאוּ *for they go FROM evil TO evil*, i. e. *they become worse and worse*, Jer. ix. 2.

For similar expressions in the Greek Testament, see Rom. i. 17, vi. 19, 2 Cor. iii. 18, Phil. ii. 27, &c.

17. Of the particles which signify motion towards,†

* So in the Arabic *ناحية الى ناحية من* *from part to part*, i. e. *proceeding on*. Tale of Sindbad, Ed. Langlés, p. 10., &c. So also *χάριν ἀντὶ χάριτος*, *grace for grace*, i. e. *an increase or excess of grace*, far surpassing that of the Law of Moses, John i. 16.

† In this respect the postposition *הַ*, the prepositions *אֶל*, *עַל*, *עַד*, and *ל*, are found to have the same, or very nearly the same, force. From the construction and sense in which this particle is found, there is good reason for supposing, that it is the same with *إلى* which is said to mark the Arabic accusative; and it is probably derived from the same root. No one I think can read *הַשְׁלִיכוּהוּ אֶרְצָה* *cast it to the earth*, Exod. iv. 3, and *أَطْرَحُوهُ أَرْضًا* &c. Surat of Joseph, without being struck with the identity of the expression in each case, especially when we know that the nasal of the Arabic is disregarded in common conversation. In this case too, we have no intervening particle; yet, in other cases, we find each of these verbs construed also with *ב*, *ל*, *אל*, *על*, *מן*, as may be seen in Castell; and the conclusion must be, that the particle prefixed in the one case, must be equivalent to the *הַ* postfixed in the other.

or rest in, a place, the following are examples. The first ה— is, more properly a postposition like the Latin *versus*: e. g. וַיָּבֹאוּ שְׁנֵי מַלְאָכִים סְדֹמָה and *two of the angels came TO Sodom*, Gen. xix. 1; עַד אֲשֶׁר-אָבָא אֵלַי— until I come in UNTO my Lord TOWARDS Seir, Gen. xxxiii. 14.

See Gen. x. 19, xii. 5, xlv. 1. 4, Deut. ii. 13, 1 Kings xviii. 45, xix. 15, Jer. xxix. 15, Jon. i. 3. In the following passages ל is also prefixed, Ps. ix. 18, 1 Chron. xxvi. 17. See Art. 180. 15. 16.

18. In the following אֵל seems to have the same force with ב: אֵל-אֲבֹתַי קָבְרוּ אֶתִּי אֵל-הַמָּעֵרָה &c. *as for me, (I am) to be gathered TO my people; bury me:—TO my fathers,—TO the cave . . . IN the cave, &c.*, Gen. xlix. 29, 30.

But here the particle אֵל refers in every case to the verb נָאֶסֶף, and ב in v. 30, to קָבְרוּ; and, if so, these particles retain their usual and proper signification. So 1 Kings viii. 30; וְשָׁמַעְתָּ אֶל-תְּהִלָּתָם וְעָבָדְךָ וְעַמֶּךָ יִשְׂרָאֵל אֲשֶׁר יִתְפַּלְּלוּ אֶל-הַמָּקוֹם הַזֶּה וְאַתָּה תִּשְׁמָע עֲבָדֶיךָ וְעַמֶּךָ אֶל-הַשָּׁמַיִם and *attend thou to the supplication of thy servant and of thy people Israel, who shall pray TOWARDS this place; and give ear thou TO the place of thy dwelling,—TOWARDS heaven.*

The last two words here (אֶל-הַשָּׁמַיִם) must, I think, be referred to the preceding יִתְפַּלְּלוּ; and, if so, the construction will be regular and the signification of the particle אֵל constant. Constructions of this sort are frequent, and are looked upon as elegant in the Arabic.

Of this character are the following passages, which, in any other point of view, are very obscure, Hos. x. 4; וַפָּרַח פָּרֹאֶשׁ מִשֹּׁפֶט עַל וְהִלְמִי שָׂדֵי and *judgment blossoms forth just as hemlock (does) on the furrows of the field*, i. e. abundant and deleterious, Isa. i. 12: כִּי תָבֹאוּ לִרְאוֹת פָּנַי מִיִּבְבֶּקֶשׁ זֹאת מִיְּדֵיכֶם רָמֶם חֲצָרֵי when ye come crawling in my courts, in order to be seen by me, (i. e. in this abject hypocritical manner), who hath sought this (sort of sacrifice, mentioned just before) at your hands? Ps. lxxiii. 2. 3; אֲמַאֲחָהּ לָהּ בְּשָׁרֵי בְּאַרְצִי-צִיָּה וְעֵינָי בְּלִי-מָיִם: כִּי בִקְדֵשׁ חֲזִיתִיהָ נַפְשִׁי פָמָה לָהּ בְּשָׁרֵי בְּאַרְצִי-צִיָּה וְעֵינָי בְּלִי-מָיִם: לִרְאוֹת עֲזֶיךָ וּכְבוֹדֶךָ: My soul hath thirsted for thee, my flesh hath become faint (for want) of thee, to see thy power and thy glory,

even as I have seen thee in the sanctuary, (being now) in a land of drought and weakness (and) without water, Ps. lxxviii. 19; עֲלִיתָ לְמִדְבָּר וְלַחֲשֵׁכִים וְלִשְׁפָן יָהּ : אֱלֹהִים : thou, O Lord God, hast ascended up on high (there) to dwell; thou hast taken captivity captive (i. e. hast overcome the great enemy and subduer of man); thou hast received gifts for man (i. e. mankind), nay even (for) the rebellious ones.

Instances of this sort are numerous in the Psalms, book of Job, and in the Prophets, in all of which we should be careful to bring those parts together, the constructions of which are homogeneous. When this is done we shall find, that the significations and constructions of the particles are neither so numerous nor so various as commentators have made them.

LECTURE XIX.

ON THE NATURE AND USE OF THE CONJUNCTIONS.

242. Words standing in the situation of conjunctions in the Hebrew, are subject to the laws of *apposition* and *definite construction*, just as other words are. In many instances, indeed, they are the very words which, at other times, are used as pronouns, adverbs, or prepositions; the situation alone in which they are found, giving them the character of conjunctions. A few such as ו, וְ, &c.* are used *only* as conjunctions.

* The first of these seems to be derived from וְ a hook, connector, &c. and consequently, to signify, *in addition, besides, and, &c.* The second is probably

from the word מְ multiplies, becoming abundant, or the like, and equivalent to our *moreover, much more, &c.* See Storr, p. 337.

*Examples in which the Relative Pronoun אֲשֶׁר is used as a Conjunction.**

וַיֵּרָא שָׂאוּל אֲשֶׁר-הוּא מְשָׁכִיל AND *Saul saw THAT (QUOD) he (was) intelligent*, 1 Sam. xviii. 15; אֲשֶׁר עָשָׂה דָּוִד (because) *THAT David did what (was) right, &c., i. e. eo quod fecit, &c.,* 1 Kings xv. 5; וַיָּשָׁב הָעָפָר עַל-הָאָרֶץ כַּשֶּׁהָיָה and *the dust returns to the earth like WHAT it was*, Eccl. xii. 7.

2. Of *adverbs, prepositions, &c.* simple or compound: בְּלֹא אִם-לָכֵד UNLESS TRULY *he have taken*, Amos iii. 4; וְעַתָּה עֲקֹב כִּי בִזְמוֹנִי a consequence *THAT thou hast despised me*, i. e. because that, &c. 2 Sam. xii. 10; וְעַתָּה אֲשֶׁר נִשְׁמָע A CONSEQUENCE OF THAT WHICH (*ejus quod*) *Abraham hath heard my voice*, Gen. xxvi. 5.

So עַד אֵם until, Ruth ii. 21; עַד אֲשֶׁר until *that which*, Jonah iv. 5; עַל אֲשֶׁר upon *that which, whereupon*, Deut. xxix. 24; כִּי Id., Jud. iii. 12; עַל-דִּבְרֵי אֲשֶׁר upon *the affair which; because;* Deut. xxi. 14; תַּחַת כִּי beneath *that which; because;* Prov. i. 29; לְמַעַן אֲשֶׁר for *the purpose of which; because; &c.* Ezek. xx. 26. To these a great number of others may be added.

3. The following passages are *apparently* elliptical, but *really* not so, when the force of the particles is seen: חֲזִקוּ יְדֵי מְרָעִים לְבִלְתִּי-שׁוּבוֹ *they have strengthened the hands of the evil doers, on account of their not having returned, &c., i. e., because they have not returned from their evil ways*, Jer. xxiii. 14.

The word בְּלֹא deficiency, &c. is very nearly equivalent to לֹא not, the particle ל is added as before (Art. 241.): and the verb שָׁבָה is manifestly in the preterite tense. The sense seems to be, that it is because none have returned from their evil ways, that the hands of sinners have been so much strengthened; and not, that none may return, the sense usually taken. So מִכָּה עַמִּים בְּעֶבְרָה, מִכָּה בְּלֹא מִכָּה *who strikes the people in wrath, a stroke (that) hath*

* But in many cases אֲשֶׁר stands in the place of a subordinate *nominative absolute*. See Art. 216. 13.

NOT *departed*. Here **כִּזְכָּר** is evidently in the definite state of construction with **בְּלִי**, to which **כָּרַד** is added as a verb; and, as it is contrary to the genius of every Oriental language to negative the noun, the force of this negative combination must eventually influence the verb thus, “a stroke without having passed away,” i. e. continual. So we say in English, *in-finite, never-ending*, and the like, when we wish to express the indefinite continuity of any thing. In like manner: Deut. viii. 20, **עֵקֶב לֹא תִשְׁמָעוּן** BECAUSE (that) *you will not hear*; or, of your not hearing; taking **לֹא** as a noun signifying *deficiency, lack, want*, or the like. See also Gen. xxii. 16, xxvii. 5, xxxviii. 11, Num. xi. 20, 1 Kings xxii. 42, Ps. cxix. 136. And more particularly with Infinitives or verbal nouns, Num. xiv. 16, Judg. vi. 18, Is. xlviii. 4, lx. 15, 2 Chron. xxviii. 6.

4. It is not meant to be affirmed, however, that this sort of construction is universally adhered to. The truth is, it is very much left to the writer either to express himself thus, or to employ a greater number of words; and what is most remarkable, we sometimes find both methods adopted in the same context: e. g. **עַד אֲשֶׁר-תָּשׁוּב חֲמַת אָחִיךָ : עַד שׁוּב אֶת-אָחִיךָ מִמֶּךָ וְשָׁכַח** &c. *until THAT (time in) WHICH the heat of thy brother shall turn away : UNTIL THE TURNING AWAY of thy brother's anger from thee : AND (until) HE HAVE FORGOTTEN, &c.* Gen. xxvii. 44—5; **עַל-שְׁלֹשָׁה . . . מֵאֲחֻזָּם אֶת-יְהוָה וְיִהְיֶה (וְעַל-אֲשֶׁר) חָקְיוּ לֹא שָׁמְרוּ** ON ACCOUNT OF *three . . . ON ACCOUNT of their despising the law of Jehovah, AND (on the account that) they have not kept his statutes*, Amos ii. 4.—See also 1 Sam. iv. 19, 1 Kings xviii. 18, Is. x. 2, xxx. 12, xxxvii. 29, Jer. vii. 13. So the word **בְּיָרָם** *not yet*, is found twice in Zeph. ii. 2, with **לֹא**,—**בְּיָרָם לֹא**.

5. It is the opinion of Schröderus (R. 105.), that **לֵבָנִי** *lest*, and **אִם** *if, surely*, &c. imply an ellipsis of some other word or words: as, **לֵבָנִי תִּקַּח** (*I will take care*) *lest thou take away*, &c., Gen. xxxi. 31. I can see no necessity for this. The real meaning of the word **לֵבָנִי** is, *seeing, observing*, or the like, from the root **בָּנָה**; and if so, the passage may be rendered thus: *I feared, for I said, SEEING THOU (mightest) TAKE AWAY, &c.* So in the other passage cited, viz. 2 Kings ii. 16, **לֵבָנִי רִיחַ יְהוָה** *SEEING (that) the Spirit of Jehovah (might) HAVE TAKEN HIM UP*. So also with respect to the particle **אִם**: 2 Sam. xi. 11, **חַיָּה וְחַי נַפְשָׁךְ** *(as) thy life and the life of thy soul (exists, so) SURELY shall I do this thing?* And again, Gen. xxiv. 37, 38,

וַיִּשְׁבַּעַנִי אֲדֹנָי לֵאמֹר לֹא-תִקַּח אִשָּׁה לְבְנִי מִבְּנוֹת הַכְּנַעֲנִי אֲשֶׁר
 אֶזְכִּי יֵשֵׁב בְּאֶרְצוֹ : אִם-לֹא אֶל-בֵּית-אָבִי תֵּלֶךְ &c., and my Lord
 swore me, saying, Take not a wife for my son from the daughters of
 the Canaanite, in whose land I dwell: SURELY not. Go thou to
 my father's house, &c. And at v. 41, אִזְּ הַנֶּקֶחַ מֵאִלְתִּי כִי תָבוֹא
 אִזְּ הַנֶּקֶחַ מֵאִלְתִּי וְאִם לֹא יִהְיֶנּוּ לָךְ וְהָיִיתָ נָקִי מֵאִלְתִּי
 then shalt thou be free from my oath (i. e.), when thou shalt come to my kindred, and
 (upon the condition that,—putting the matter on this issue) they will
 SURELY NOT give her to thee, then shalt thou be free from my oath,
 i. e. from the oath which I made thee swear.

6. There is perhaps no real ellipsis in any one of the passages in which this particle is found. This, however, will depend very much on the signification which we attach to it, and on the nature of the construction in which it is found; both of which we shall now endeavour to explain.

7. If we derive this particle from אָמֵן *firm, steady, permanent*, and hence, *sure, surely, true, trust-worthy, faithful*, and the like, and suppose it to be of the primitive form אָמֵן (see Art. 151.), which will make the elision of the ך necessary (Art. 76.), then we shall have אָמֵן meaning, *surely, truly, certainly*, &c. which is perhaps its real force in every instance.

8. We have seen (Art. 237, note), that in hypothetical sentences, enunciations are generally made as of facts, not as of opinions. If then we propose the certainty of one fact, with some strong asseveration in one member of a sentence, and compare another with it as equally certain of occurrence in another, we shall do nothing more than what is always done in oaths in the Hebrew, when this word is employed in one of the members. In some cases these constructions will imply a negation, and hence this particle has been often so interpreted.* There is a passage, viz. Ruth iii. 12, which seems

* It is very nearly allied in signification and usage to the Arabic ^عأَنْ or ^عأَنْ, which will occasionally involve a negation, and always an asseveration: but more nearly in form to ^عأَمْ, which is thought to be derived from a word, signifying *root, origin*, &c. In like manner ^عحَقًّا or ^عبِالْحَقِّ *surely in or by the truth*, is used in the Arabic in swearing. See Gol. Lex. sub. voce. According

to confirm the etymology just given: וְעַתָּה כִּי אֲמַנָּם כִּי אֵם גֵּאֵל and now that (it is) true: for TRULY, SURELY, I am a Goel, or near kinsman. This word has been rejected by the Masorets in this passage, but without any good reason for doing so. In this place, and perhaps in most others, the words אֵם and אֲמַנָּם may be substituted the one for the other, and the sense will remain perfectly the same: e. g. Job xix. 5, וְאֶה-אֲמַנָּם שְׂגִיטִי אִתִּי תָלִין מְשֻׁנָּתִי and even (let it be) TRUE, SURE, (that) I have erred, with myself lodges my error. So Is. iv. 4, 5, וַיִּבְרָא יְהוָה ... &c. ... אֵם רַחֵץ אֶלְנִי TRULY the Lord shall wash ... then shall Jehovah certainly create, &c. And in Job xix. 5, 6, we have both these particles occurring together, either for the purpose of strengthening the asseveration, or for qualifying both the prothesis and apodosis found in the context: e. g. אֲבִי-אֲמַנָּם עָלַי תִּגְדִּילוּ וְתוֹכִיחוּ עָלַי הָרַפְתִּי : דַּעֲוִי אֲבִי-אֲמַנָּם עָלַי וְיִגְדְּלוּ עָלַי וְיִתְּנוּ עָלַי עֲוֹנוֹתַי &c. SURELY, ye TRULY, or CONSTANTLY, magnify yourselves, or speak great things against me, and contend against me (to) my reproach; (so) know ye now, that God hath bent me (down), &c.

9. The following example seems to involve a negation: חַי פְּרַעַה אֲבִי-תִּבְחָאוּ מִנָּה כִּי אֲבִי-יָבֹוא אֶחָיִים &c. (as) the life of Pharaoh (exists), (so) TRULY shall ye go forth hence, but ESPECIALLY, TRULY, REALLY, upon the coming in of your brother, Gen. xlii. 15. That is, as certainly as the one thing exists, the other being made to appear equally so, no less certain shall your liberation be: but not before this condition is complied with. On this principle, I think, every instance in which this particle occurs can be solved. That it is redundant, or that it has been omitted by the

to Mr. de Sacy, this particle is negative when the verb preceding it implies negation. Gram. Arab., vol. ii., Art. 667. In the examples following, however, in which he has treated it as a pleonasm, he has entirely mistaken its force, especially as he himself has cited the Arabians in Art. 671, giving it the title of ⁵توكيد or corroboration. In every instance given by him, certainly, surely, most certainly, or the like, will supply the sense of the passage. See Art. 651—2. 668: i. e. putting the case either positively, or negatively, some consequence will, or will not, certainly come to pass; which is a kind of swearing. But more on this subject in a tract which I intend shortly to publish.

ellipsis, as affirmed by Noldius, p. 69, &c. I deny: because every passage adduced by him can be accounted for, without having recourse to those suppositions.

10. From what has been said on the use and signification of some of these words, it will be easy to conceive how they may be used, either in their simple or compound state, for the purpose of connecting together such parts of a discourse, as the speaker or writer may wish should be considered in connection with one another: e. g. בָּרָא אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ *he created the heavens AND the earth*, Gen. i. 1. So in the next verse: וְהָאָרֶץ הָיְתָה תֶּהוֹ וּבִדְהוֹ AND (as to) *the earth, it was emptiness AND a vacuity*, &c. in which these particles are said to be *Copulative*; in others they are said to be *Disjunctive* (better, *Distinctive*), *Conditional*, *Causal*, or *Conclusive*, according to the signification of the passage in which they are found. The following are a few examples of each case.

Examples of Copulative Conjunctions.

11. אֲשֶׁר־יִכֶּה לֶאֱכֹל וְלִשְׁתּוֹת *it is a good, THAT one becomingly eat and drink*, &c. Eccl. v. 17; וְהוּא אֲדָמוּנִי עֵם־יָפָה *and he was ruddy WITH (being) beautiful of eyes*, 1 Sam. xvi. 12; וַיִּתְּנֵהוּ לְדָוִד *AND he gave it to David*, EVEN *his garments AND EVEN TO his sword*, &c. Ib. xviii. 4.

See also Gen. vii. 23. In many cases there is an apparent excess in the use of the copulative conjunctions, which has been termed by the Grammarians *πολυσύνθετον*, see Gen. xxv. 34, xliii. 8, Jos. vii. 11, 2 Kings ii. 14, Ps. cvii. 37, &c. and in the New Testament, John x. 27, 28, 1 Cor. xiii. 1, 2, 3, &c. perhaps to excite attention only. See Art. 222. 7.

12. In other instances they are omitted, for the purpose of exhibiting the order of events, &c. the more closely or rapidly in succession, as in the Latin, "*Veni, vidi, vici*," &c. See

Exod. xv. 9, Judg. v. 27, 1 Sam. xv. 6, &c. This has been termed *ἀσύνθετον*.

By the former of these *distribution* is sometimes intended; as, *וְאֵיָה וְאֵיָה* both *Aiya and Ana*, Gen. xxxvi. 24; *וְרֶכֶב וְחָיִים* both *chariot and horse*, Ps. lxxvi. 7, &c. See Art. 216. 17, 18.

13. Examples of *Disjunctive* (i. e. *Distinctive* or *Distributive*) *Conjunctions*; *וְנָתַן אֵלֶיךָ אֹת *אוּ מוֹפֵת* and *he shall give thee a sign or a wonder*, Deut. xiii. 2; *אוּ הַנָּבִיא אוּ-לֹהֵן* EITHER the *prophet or a priest*, Jer. xxiii. 33.

This particle, however, is often construed as *conjunctive, adversative, or, conditional*. See Noldius sub voce, and Glass. Phil. Sacr., p. 524, &c. where similar usages are collected from the New Testament. It is also occasionally omitted by the ellipsis. See 1 Sam. xx. 12, 2 Kings ix. 32, Is. xvii. 6, Ib. xxxviii. 14, Jer. xi. 19, &c. See Noldius, p. 4.

Examples of Conditional, Causal, and Conclusive, Conjunctions.

14. *אֵלֶי יֵשׁ חַמְשִׁים צְדִיקִים תִּהְיֶה הַיְסָדָה* SHOULD there be *fifty righteous wilt thou also destroy*, &c.? Gen. xviii. 24; *אִם-יֵהְלְכִי עִמִּי וְחָלַכְתִּי* IF (OR TRULY) *thou go with me, then I will surely go*, Jud. iv. 8. But here the cases are put as positive, Art. 242. 8. Under this head may also be arranged the particles *אִם* and *אִם-לֹא* of *asseveration and swearing*, &c. See No. 5, &c. above.

15. The *Causals* are for the most part, *עַל-כֵּן, כִּי אִם, כִּי, לָכֵן, עַקֵּב אֲשֶׁר, תַּחַת אֲשֶׁר, לְמַעַן אֲשֶׁר, לְמַעַן*, *for, whereupon, therefore, because, under or upon* (the consideration that), &c.; *כִּי לֹא אָבוֹא* &c. *that I may not come*, &c., 1 Sam. xxix. 8; *עַל-כֵּן אוֹחִיל*

* Noldius derives this particle from *אֵיָה velle*, i. e. (*אֵיָה*) Art. 74. *אוּ* and Art. 87. 1. (*אוּ*) just as the Latin *vel* from *velle*. So in Persian we have *خواستن* used in the same signification, from *خواستن* to *desire, wish*, &c.

therefore I hope, Lam. iii. 21 ; לְמַעַן שְׁמֶךָ *because of thy name*, 1 Kings viii. 41, &c.

It would be endless to give examples of every case ; we must therefore refer the Reader to Noldius and Glassius as before.

16. Of the *Conclusive* conjunctions it will be unnecessary to say any thing. Those which are used as *Causals* in one place, may be employed as *Conclusive* in another ; the position and context being the only means by which the peculiar character and bearing of these words can be ascertained.

Of the Interjections.

243. These are words either *insignificant* as to their etymology ; as, הוּ הוּ *oh oh !* הוּ *O !* אַהָּה *ahah !* אֹי *alas !* אָהָה *alas !* or, *significant* : as, נָא* *up !* לֵךְ, לָכֵה, לָכוּ, הָבֵה *go to !* הָבֵה *give !* חָלִילָה *profane !* And, according to Schræderus, אֲשֶׁרִי *blessings !* Ps. i. 1, 1 Kings x. 8, Prov. xxix. 18, &c., which will be pronounced in a manner expressive of *intreaty, aversion, pleasure, pain, excitation*, &c. according to the intention of the Speaker. Examples : יֹאמְרוּ הוּ-הוּ *they shall say, OH !* OH ! Amos v. 16 ; הוּ אָחִי *O my brother !* Jer. xxii. 18 ; אֹי לְנַפְשֵׁנוּ *AHAH, our desire !* Ps. xxxv. 25 ; אֹי לְנַפְשֵׁנוּ *ALAS, for them !* Is. iii. 9 ; אָהָה לַיּוֹם *ALAS, for the day !* Joel i. 15 ; לֵךְ עֲשֵׂה *GO TO, do (it),* 2 Sam. vii. 3 ; הָבֵה גִּירָדָה *GIVE (up), GRANT (or the like), let us descend,* Gen. xi. 7 ; סוּרוּ נָא *proceed ye, MARK, OBSERVE !* Num. xvi. 26 ; אִם יִשְׁדֶּךָ-נָא מַצְלִיחַ דְּרַבִּי *if it be (so with) thee,*

* Imperat. a נָא *surrexit*, Schræd. R. 106. So in Golius, in the third conj. but in the first, which I would rather take, "Intendit, proposuit sibi . . . custodivit, servavit, &c." The meaning will then be, *look ! observe ! preserve !* Hence the phrase نَوَالِكُ الله *may God preserve thee !* 1b.

ATTEND (as) *one prospering my journey*, Gen. xxiv. 42 ;
 תָּמֹות חֲלִילָה לֹא תָמוּת ABOMINABLE ! FORBID IT ! *thou shalt not*
die, 1 Sam. xx. 2 ; מִיְּהוָה חֲלִילָה לִי ABOMINABLE *to me !*
from (or, as forbidden by) Jehovah, Ib. xxvi. 11.

See also 1 Kings xxi. 3, 2 Sam. xxiii. 17, 1 Chron. xi. 19.
 Glassius, Schroëderus, &c. however, supply הִתְחַשֵּׁב *imputabitur*, by
 the ellipsis in this place ; see p. 550. Phil. Sacr. and Schroëd.
 Gram., Rule 106. Synt.

2. There are a few others, viz. אָנָּה or אֲנָה, the same
 perhaps with נָּה ; and בִּי * *attend*, ἰδεως, or the like, אֵי *woe*,
alas ; כָּלָה *felix ! O happy !* or the like. Examples :
 אָנָּה יְהוָה הוֹשִׁיעָה נָּה אָנָּה יְהוָה הַצְּלִיחָה נָּה *O Jehovah !*
save now ; O Jehovah ! give now prosperity, Ps.
 cxviii. 25 (see Art. 234.) ; אֲנָה יְהוָה זָכֶר-נָּה *O Jehovah !*
remember now, 2 Kings xx. 3 ; בִּי אֲדָנִי יָרַד יִרְדָּנוּ ATTEND,
my lord, we truly came down, &c., Gen. xliii. 20 ; אֵי-לָךְ
 אֶרֶץ שְׂמִלְכָךְ נָּעַר *WOE to thee, O land, whose king is a*
boy, Eccl. x. 16 ; רַבִּים אָמְרִים לְנַפְשִׁי אֵין יְשׁוּעָתָה לּוֹ *many say of my soul, there is no salvation*
for him in God. PRAISE ! Ps. iii. 3 ; אֶל-יְהוָה אֶקְרָא וַיַּעֲנֵנִי PRAISE ! Ps. iii. 3 ;
 מִהָרַק קָדְשׁוֹ סָלָה † *to Jehovah do I cry, and he answers me*
from his holy hill. PRAISE ! Ib. v. 5 ; עַל עַמֶּךָ בְּרַבְּתֶךָ *upon thy people (is) thy blessing*. PRAISE ! † Ib.
 v. 9.

* “Vox dolentis et supplicantis,” says Noldius : which he derives from קָוָה
 as רִי is from רִוָּה . . . “notans consolationem, recreationem,” as حَمًا with
 the Syrians, and بِدَاكَ اَللهُ “recreet et consoletur te Deus,” among the Arabs.
 Concord. part. p. 175.

† Those who wish to see the various opinions entertained on the origin and
 meaning of this word may consult Noldius, Concord. Part. Annotationes et Vin-
 diciæ, num. 1877. For my own part, I believe it to be descended from the root

صَلَّى *he blessed*, &c., and used not unlike the word *amen*, or the *dorology*
 among ourselves.

‡ If the Psalms were originally sung or chanted in the Temple by two

LECTURE XX.

ON THE COMPOSITION OF SENTENCES AS POINTED OUT BY THE
INFLUENCE OF THE ACCENTS.

244. After what has been said on the composition of incomplex and simple propositions (Art. 212.), in addition to what has been stated and exemplified on the concordance and government of words, it cannot be necessary to exemplify our rules by adducing and accounting for complex and compound propositions, as they occur in this language. We shall, therefore, now shew in what way this has been done by the authors of the accents.

On the Distinctive Powers of the Tonic Accents.

1. *ish sentences*
245. It has already been remarked (Artt. 58. 59.), that these accents have been supposed to have the property of dividing sentences into their several members, just as our comma, semicolon, colon, and period, do. Nothing can be more likely, than that the Masorets, or, whoever else they were who affixed the vowel points to the Hebrew text, would apply some system to it, whereby the mutual dependence of its several parts upon one another would also be pointed out. It has been shewn, that these accents (Artt. 60. 64.) also serve to mark the accented syllable in any word, as also that which sustains a secondary kind of accent.

2. *ak the
uted syllab.
condary syll.*
3. *relation
words. to a
musical
tones.*
2. But as they differ considerably from one another in shape and name, they may also have been intended to point out the grammatical relations of words, or of sentences, to one another. The Jews have attached certain musical notes to each of these marks, which may be seen in the Bibliotheca Rabbinica of Bar-

parties in a sort of dialogue, in which the one responded to the other, and both joined occasionally in a kind of chorus, as has been well supposed and maintained by Lowth and others, no word could, perhaps, be more suitable than this for such occasional chorus: and hence perhaps the $\Delta\alpha\psi\alpha\lambda\mu\alpha$ of the Seventy, and the לְעַלְמֵינָּךְ &c. *for ever*, of the Chaldee. See Nold. num. 1877., as above.

tollocci (vol. iv. p. 427, &c.); or in the second volume of the Hebrew Grammar by Guarin (page 329, &c.):* but this is not to be wondered at. There has always existed a predilection for a sort of chanting in divine worship.—The Mahomedans chant their Koran, and we ourselves still continue to chant several parts of our ritual in the cathedral and collegiate churches.

3. It is not our intention to detain the Learner long on this subject: we shall merely lay down a few of the general principles which regulate the accents, with a few examples by way of illustration, referring to other Writers for further particulars.

4. In considering the nature and application of the accents, we have nothing to do with the *grammatical* or purely *formal* government of words (Art. 215. 5.). The *logical import* of passages is all we can now be concerned with; and this may be considered in

1. two points of view. The first is, that which respects the construction of phrases, (as of nouns in *immediate* or *mediate* apposition or construction, or of verbs with their *apparent* nominatives, or complementary words: in all which the connection is considered and represented, as being the closest possible.) The second is, the combination of such phrases, or sentences, in the construction of periods; and in this the connection will be considered and represented, as more or less close or dependent, according to the intention of the Writer.

1. 5. For the first of these cases, accents have been adopted, which have been termed *Servants* or *Ministers*, and which are rarely found in any other situation: for the second, two systems of accentuation are found to prevail in the Hebrew Bible: one peculiar to the Books which are generally termed *Prosaic*; the other to those which are said to be *Poetical*. The *Poetical* Books are, *Job* אִיּוֹב, *Proverbs* מִשְׁלֵי, and the *Psalms* הַתְּהִלִּים; termed by the Rabbins אֲמָת, which is a technical word, formed out of the initials of the names above mentioned. All the rest of the Books are said to be *Prosaic*.

6. We shall first lay down a few rules for the *prosaic*, and afterwards, for the *poetical*, books.

7. The following table gives the relative powers, and the order

* Where we also have them in score, so that we can convert any part of the Hebrew Bible into a Quartett whenever we please!

of consecution, of the several accents: it has been taken from a Hebrew Grammar of considerable merit, which appeared for the third time at Vienna in 1810, by one *Jehuda Leb Ben Zeb*. This is adapted to the prosaic Books of the Bible only, and is sufficiently correct and extensive for our present purpose. Should the Student wish to pursue this subject to a greater length, he may consult the elaborate work of Ouseel, the *Biblia Accentuata* of Daschelius,* or the "*Doctrina Accentuationis Hebrææ*" by Daniel Weimar,† which last is certainly the best work I have seen on the subject; I have, therefore, generally followed it.— See the Table of Accents (Art. 58. &c.)

246. *A Table pointing out the Rank, Order, and Powers, of the different Accents.*

A		B		C		
				Columns A on 3 Clauses.		
	DISTINCTIVE.	CONJUNCTIVE.	DISJUNCTIVES.			250.
			Small. a	Greater. b	Greatest. c	
Emperors	מלוק: <i>meluk</i>	מרקא <i>marka</i>	טפחא <i>tipcha</i>	זקף קטן <i>zakaf katan</i>	זקף קטן <i>zakaf katan</i>	
	אתקח <i>atikh</i>	מונח <i>monach</i>	id.	id.	id.	
Kings	סגול <i>sagol</i>	מונח <i>monach</i>	זקף <i>zakaf</i>	רביעי <i>rabey</i>	זקף קטן <i>zakaf katan</i>	
	זקפין <i>zakafin</i>	id.	פשטא <i>pashta</i>	id.	id.	
	טפחא <i>tipcha</i>	מרקא <i>marka</i>	תביר <i>tabir</i>	id.	id.	
	רביעי <i>rabey</i>	מונח <i>monach</i>	א.ג.ג. <i>al. ga. ga.</i>	תג <i>tag</i>	ז.ר.ג. <i>zar. ga.</i>	
Dukes	זקף <i>zakaf</i>	מונח <i>monach</i>	א.ג.ג. <i>al. ga. ga.</i>	תג <i>tag</i>	ז.ר.ג. <i>zar. ga.</i>	
	פשטא <i>pashta</i>	מהפך <i>mahefch</i>	id.	id.	id.	
	תביר <i>tabir</i>	דרגא <i>dragah</i>	id.	id.	id.	
	א.ג.ג. <i>al. ga. ga.</i>	קדמא <i>kadma</i>	תק <i>taq</i>	פזר <i>pozor</i>	id.	
Counts	פזר <i>pozor</i>	מונח <i>monach</i>	מונח <i>monach</i>	פזר <i>pozor</i>	ז.ר.ג. <i>zar. ga.</i>	
	תלישא ג. <i>talisha ga.</i>	id.	id.	id.	id.	

* Lipsiae, 1729.

† Lipsiae, 1709.

2. The reader will find considerable difference between this table, and that given by Ouseel* in his elaborate work on the Hebrew accents. Ouseel's table is much larger, and contains several instances of the power and consecution of the accents not

1. to be found here. *Shalshéleth*, שלשלת, for example, with
2. *Pésik*, is placed among the subdistinctives, which does not occur
3. at all in our table. *Yerách* also is among the *conjunctives*, of
4. which we have not a vestige here. *Záképh gādól*, זקף גדול
5. and *Ségoltá* סגול or סגלתא, are also found among the *greatest distinctives* in consecution, to which several more, found in other places, may be added.

3. I have not translated the terms employed by the Hebrew Grammarian, but have used those which appeared to me the most suitable.

4. It will be perceived, that many of the words are abbreviated :

as *Ṣ*, for *Ṣalshéleth*, which is the same with *Géresh* (Art. 59.), the mark for which is placed above the *Ṣ*. In every other case, the form of the accent meant is placed over the initial letter of its name : as, *Telisha Gedóla*, תלישה גדולה, *Telisha Ketanna*, and so of others. In one instance we have *Záképh gadol* and *Zakeph katon*. The syllable *id.* is to shew, that the accent above is also to be used here.

5. It will be unnecessary to explain the different names given to the several classes of accents in the tables, as Emperors, Kings, &c. ; every one will see, that a greater or less dependence, observed in the relation of phrases or sentences one to another, is intended to be pointed out by these titles.

6. It should also be observed, that, in the above table, the accents greatest in rank, or, in other words, which point out those phrases, &c. which have the least dependence upon others, are placed uppermost : and, that those which accompany the closing word of any sentence, or member of a sentence, are placed at the left side. *Silluk*, סלוק, for example, ranks highest, and is placed in the left-hand column. Its office, therefore, is to close a period.

* "Tabula accentuationis," prefixed to his "Introductio in accentuationem Hebræorum prosaicam. Lugd. Batav. 1715.

7. In the next place, as these leading accents are situated at the close of a sentence, or of a member of a sentence, and are placed in the left-hand column of the table, we must look towards the right hand for those which should either immediately, or more remotely, precede them. In this point of view, therefore, Mercá מֶרְכָּא, will be found to attend on, or to precede, Silluk, as its servant.

8. The second accent (proceeding downwards) in the left-hand column, is Athnákh אֲתָנָךְ. This accent, therefore, is the next inferior to Silluk; and is usually found to close a larger member of a sentence. To the right of Athnákh we find Múnákh מוֹנָךְ, in the capacity of a *minister* or *servant*. Athnákh, therefore, is to be considered, as usually accompanied by Múnákh.

9. In the same manner, proceeding downwards, and again to the right, we shall find the several accents with their attendants, which are supposed to mark the members of a sentence, each having a less dependence on one another than the preceding.

10. We have now explained the use of the two first columns containing the distinctive, and their several accompanying, accents. Let us now proceed to the other three, containing the small, greater, and greatest, distinctive accents.

11. If we can suppose a period to consist of several sentences, or members of sentences, we can also suppose that each of these will have a greater or less dependence on one another, with respect to signification. The Author, from whom our table is taken, is of opinion (and with him all other writers on this subject agree), that phrases, considerably removed from the end of a verse or period, have less dependence on those which immediately follow them, than others have on those nearer its conclusion. Hence he has supposed, that the first of these, considered in the capacity of distinctive, will have a greater dependence on those which immediately follow them, than others will, which are farther removed from the end of the period, &c. Hence, these have been termed small, the next greater, and the next or last, the greatest, distinctives. Now, most of these, considered as *distinctives*, will also be found in the left-hand column, their servants or attendants will be always found there also, in the next, or right-hand column, as already explained.

12. Hence it should seem, that, for the most part, every second accent, counting from the end of a period or sentence, and pro-

ceeding backwards towards its beginning, will be a distinctive one: and that, immediately to its right, will be found its attendant or servant. And this is found to be the case. In the above table, therefore, we shall have the order of the accents for a very great variety of cases. That they are not all found here, must be certain, from the consideration, that there are several accents in use not to be found in this table at all. But, as our limits will not allow us to enter fully into this subject, we have deemed our table sufficient for the present. Let us now proceed to our rules and illustrations.

247.2 Words in apposition or construction, either immediate or mediate, will be connected by a conjunctive accent; as, יְהוָה אֱלֹהִים the Lord God, Gen. iii. 1; עֶבֶד אֲבְרָהָם Abraham's servant, Gen. xxiv. 33; אֶחָת מִפִּי־אֲלָף one of a thousand, Job ix. 3. So אֱלֹהֵי מִקְרָב the God of him who is near, &c. Jer. xxiii. 23; עֶבֶד וְשִׁפְחָה servant and maiden, Gen. xxxii. 6; בִּדְרֹךְ בִּדְרֹךְ in way, (and) in way, i. e. in the common roads, Deut. ii. 27. . . . חֶרֶב חֶרֶב a sword (nay) a sword. . . . Ezek. xxi. 14; מְאֹד מְאֹד exceedingly, exceedingly, Numb. xiv. 7; בְּיָד חֲזָקָה with a mighty hand, Exod. iii. 19.

2. The same is the case when the construction is distinctive (Art. 225.): as, נָקִי כַפַּיִם clean (of) hands, Ps. xxiv. 4; פָּרִי־לֵבָב pure (of) heart, Ib.*

3. The same holds good when one of the words so connected occupies the place of an adverb, or specificative (p. 288. note): פֶּתָאֵל פֶּתָאֵל sudden fear, Prov. iii. 24; שְׂאוֹל מִמָּוֶה the grave beneath, Ib. xv. 24.

4. The numerals are similarly connected with the thing numbered, as are also particles with the words with which they are to be construed. To which also may be added verbs, when repeated for the purpose of giving greater emphasis, or when succeeding one another in order to vary the sense; or, as found with, (or without,) the connecting particles.

5. The verb is generally connected with its apparent nominative (Art. 216.), by means of a conjunctive accent; as, בָּרָא אֱלֹהִים God created, Gen. i. 1; וַיֹּאמֶר אֲבְרָם and Abram said, Ib. xv. 2.

* *Makkáph* is to be considered as a conjunctive accent here and elsewhere. The *distinctive* accent here is a compound (see p. 26.), not found in our table.

6. The word complementary of the signification of a verb (Art. 228, &c.), or its objective case, is frequently connected with it in the same way; as, עָשׂוּ מִלְחָמָה *they made war*, Gen. xiv. 2.
7. Also when a particle intervenes: as, הֹלְכֵי עִמָּם *walking with them*, Gen. xviii. 16. There are many exceptions, however, to this rule.
8. When more than two words, immediately following each other, stand in the same apparent relation to one another, those which are more immediately connected together in signification will have a conjunctive accent, the others disjunctive ones, according to the relation in which they are found with the former; as, זָהָב וְכֶסֶף וְנְחֹשֶׁת *gold and silver, and (also) brass*, Exod. xxv. 3. So, חֶשֶׁן וְאַפֹּדֶר וְמַעֲילָא *a breast-plate, an ephod, and (also) a robe*, Ib. xxviii. 4.
9. This holds good in members of sentences, verbs, &c. having such relations to each other; as, וְאֵת כָּל-בְּהֶמְתָּם וְאֵת-כָּל-מִקְנֵיהֶם *and all their cattle, and all their flocks, and all their power, they spoiled*, Num. xxxi. 9; לֹא-אֶחָמוּל וְלֹא-אֶחָיוֹם *I will neither suffer, nor spare, nor have mercy*, Jer. xiii. 14.
10. Also, when they are not all of the same person; as, אֲדַבֶּרָה וְיִשְׁמָעוּ וְאֶעֱיֵדָה *Let me speak, and attest, and they shall hear*, Jer. vi. 10.
11. Numerals are similarly connected; as, שִׁבְעָה וְעֶשְׂרִים וּמֵאָתַיִם *seven and twenty, and two hundred*. See Gen. v. xi. &c.
12. In all these cases, the two first words or sentences, so occurring, are connected in accordance with the rule. In the following, the two last are, for the same reason: as, תִּירְנֹשׁ וְיִצְהָר *corn, wine and oil*, Deut. xxviii. 51; צֹאן וְעֶבְדִּי וְשִׁפְתָּהּ *flocks, and men-servants and maid-servants*, Gen. xxxii. 6.
13. The same will hold good in any number of words, subject to a similar regimen; as, בְּכֶסֶף וּבְזָהָב וּבְנְחֹשֶׁת וּבְבַרְזֵל *with silver and with gold, and with brass and with iron*, Josh. xxii. 8.
14. When several nouns succeed one another, each in construction with the following one, the leading words in the sentence will sometimes have disjunctive accents; the former being always greater than the next in succession: or, they will be divided into pairs, according to the pleasure of the Writer, or, as the sense of

the passage shall require ; פִּקְחֵי שְׁמֵרֵי מִשְׁמֶרֶת הַקֹּדֶשׁ *the superintendence of the keepers of the charge of the sanctuary*, Num. iii. 32 ; אֱלֹהֵי אֲבֹרָהֶם יִצְחָק וְיַעֲקֹב *the God of Abraham, Isaac, and Jacob*, Exod. iii. 16.

15. Nouns, or phrases, to be construed as *nominatives absolute*, will be distinguished from the following context by a *disjunctive* accent :* as, וְהָאֶרֶץ הִיא תְּהוֹ וְנָחִי *and (as to) the earth, it was vacuity and emptiness*, Gen. i. 2 ; וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם *and (as to) the Spirit of God (it was) brooding upon the face of the waters*, Ib. ; וְיִדְמוּת פְּנֵיהֶם כִּפְנֵי אָדָם *and (as to) the likeness of their faces (it was as) the faces of men*, Ezek. i. 10.

16. And, in the same manner, all nouns or phrases added for the purpose of qualifying, defining, or otherwise limiting others, but not so closely connected as to form phrases, &c. with them, will be marked by one or other of the *disjunctive* accents ; as, הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים : *I brought thee forth from the land of Egypt—from the house of servants*, Exod. xx. 2.

The same holds good in all parenthetical passages : as, מֶלֶךְ-סֹדֶם לִקְרָאתוֹ (אֲחֵרֵי שׁוּבוֹ מִהַבְּזוֹת אֶת־יִצְדֹרְלָעֶמֶר וְאֶת־הַמֶּלֶךְ שָׁוֵה וְאֶת־הַמֶּלֶךְ שָׁוֵה) *and the King of Sodom went out to meet him (after his return from the slaughter of Chedorlaomer, and of the kings who were with him) at the valley of Shaveh*, Gen. xiv. 17. And again : וְיָדְעִיתִי כִּי־מְהִינָה (וְיָדְעִיתִי כִּי־מְהִינָה) *only your wives, and your little ones, and your cattle (for I know that ye have much cattle)*, shall abide in your cities, Deut. iii. 19. Again : וַיִּדְּבְרוּ אֵלָיו הַיְלָדִים אֲשֶׁר גָּדְלוּ (אֲשֶׁר גָּדְלוּ אֵלָיו) *and the young men who had grown up with them*, Gen. xiv. 17. And again : וַיִּדְּבְרוּ אֵלָיו הַיְלָדִים אֲשֶׁר גָּדְלוּ (אֲשֶׁר גָּדְלוּ אֵלָיו) *and the young men who had grown up with them*, Gen. xiv. 17.

* Hence Jarchi's comment on Ezek. i. 11, which has so frequently been cited and misunderstood, is only intended to shew that וְכַנְפֵיהֶם with *Zaképh gadol* is to be separated from the word following, thus ; וְכַנְפֵיהֶם וְכַנְפֵיהֶם *and (as to) their faces, even their wings were spread out above (them)*. His words are : הָיוּ פְּרוּדוֹת לְמַעַל מִפְּנֵיהֶם וּמִכְסוֹת אוֹתָם. They were separated upwards from their faces, and covering them.

him, spake unto him, saying, *Thus shalt thou speak unto this people (who have spoken unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us), thus shalt thou say unto them, My little finger shall be thicker than my father's loins, 1 Kings xii. 10.*

4. Again: וַיִּתֵּן אֶל־מֹשֶׁה (בְּכַלְתּוֹ לְדַבֵּר אִתּוֹ בְּהַר סִינַי) שְׁנֵי לַחֲזוֹת הָעֵדוּת and he gave unto Moses (when he had made an end of communing with him upon mount Sinai), the two tables of testimony, *Exod. xxxi. 18.*

with the *Dist. acc.* *not complete* 248. When a verse consists of more propositions than one, or of several members of a sentence, the greater distinctive accent will generally be found placed at the end of that proposition, or member, which is most complete in its signification; or, if the context is sententious, at that part which marks the parallelism of the whole

1. period. Example: : וַיֵּצֵא חֹטֶר מִגִּזְעוֹ יֵשִׁי וְנֹצֵר מִשְׁרָשָׁיו יִפְרֶה : and there shall come forth a rod out of the stem of Jesse: and a branch out of his roots shall bear fruit, *Is. xi. 1.*

2. 2. Here, if we take the liberty to separate the context, according to the importance of the accents, we may write it out thus:

: וַיֵּצֵא חֹטֶר מִגִּזְעוֹ יֵשִׁי וְנֹצֵר מִשְׁרָשָׁיו יִפְרֶה :

3. 3. The following example from *Gen. i. 2*, contains several propositions.

וְהָאָרֶץ הָיְתָה תֹהוֹ וָבֹהוּ
וְחָשֶׁךְ עַל־פְּנֵי תְהוֹם
וַיְרִיחַ אֱלֹהִים מְרֻחָפֶת
עַל־פְּנֵי הַמַּיִם :

And (as to) the earth (it was) emptiness and a void :

And darkness (was) upon the face of the great deep :

And (as to) the Spirit of God, (it was) brooding

Upon the face of the waters.

The terms וְהָאָרֶץ and וַיְרִיחַ אֱלֹהִים, I take to be *nominatives absolute*, and therefore, as properly divided by distinctive accents from the context following (*Art. 247. 15.*). It should also be observed, we have three distinct propositions in this verse: the first ending with תֹהוֹ וָבֹהוּ, having the distinctive accent *Rēvīāh*; the second with תְהוֹם, having *Athnākh*; and the third ending with *Sillúk* and (:) *Soph Pāsúk*. Here also, as before, the accents distinctly mark the parallelism of the different members of the verse.

4. In the following passage we have four distinct propositions, Isa. i. 2. 4.

שִׁמְעוּ שָׁמַיִם וְהִנָּנִי אֲדָרָא
 כִּי יְהוָה דִּבֶּר
 בָּנִים גִּבְלָתִי וְרוֹמְמָתִי
 וְהֵם פָּשְׁעוּ כִּי :

*Hear ye heavens, and give ear, O earth,
 For Jehovah, he hath spoken,
 (As to) children, I have brought up, and exalted (them);
 But they,—they have rebelled against me.*

5. Here the termination of every member marks the close of a distinct proposition, each of which is distinguished by a larger accent, which also serves to point out the parallelism, as before. So in the following : Isa. xlix. 4. 5

וְאֲנִי אֶמְרָתִי לָרִיק וְגַעַתִּי
 לְתִהְיוֹ וְהִקְבַּל פְּתִי כְלִיתִי

*But I—I had said, I have laboured in vain :
 For emptiness and vanity, I have consumed my strength.*

On the Accentuation of the Metrical Books אֲבִת, i. e. Job, Proverbs, and the Psalms.

249. The accentuation which we now propose to consider commences at the third verse of the third chapter of the book of Job, and continues to the fifth of the forty-second, whence the prosaïc accentuation is continued to the end. The whole book of Psalms, with that of Proverbs, is also subject to this metrical accentuation : the remaining books of the Bible are not.

2. The system of the accents, generally, is the same both in the prosaïc and metrical books : that is, one set of accents will serve as *disjunctives*, the other as *conjunctives* in both, either dividing or connecting the several parts of the context, according to the interpretation of the authors of these marks. The only difference observable in its application is, that the powers peculiar to some of the accents differ, in some respects, from those just mentioned, as does also their order of consecution.

3. The *distinctive* accents, according to this system, are, $\dot{\bar{\bar{}}}$ *Sillúk*, $\bar{\bar{\bar{}}}$ *Mercá* with *Mahpák*, $\bar{\bar{\bar{}}}$ *Athnákh*, $\bar{\bar{\bar{}}}$ *Rěvíāḥ* with *Géresh*, $\bar{\bar{\bar{}}}$ *Rěvíāḥ*, $\bar{\bar{\bar{}}}$ *Zarká*, $\bar{\bar{\bar{}}}$ *Tiphkhá* anterior, $\bar{\bar{\bar{}}}$ *Pázér*, $\bar{\bar{\bar{}}}$ *Shalshéleth* with *Pěsik*, $\bar{\bar{\bar{}}}$ *Kadmá* with *Pěsik*, and $\bar{\bar{\bar{}}}$ *Mahpák* with *Pěsik*.

4. The *conjunctive* or *servile* accents are the following: $\bar{\bar{\bar{}}}$ *Mercá*, $\bar{\bar{\bar{}}}$ *Mercá* with *Zarká*, $\bar{\bar{\bar{}}}$ *Mahpák*, $\bar{\bar{\bar{}}}$ *Mahpák* with *Zarká*, $\bar{\bar{\bar{}}}$ *Mūnákh*, $\bar{\bar{\bar{}}}$ *Mūnákh* superior, $\bar{\bar{\bar{}}}$ *Tiphkhá*, not anterior, and $\bar{\bar{\bar{}}}$ *Yérakh*.

5. The *distinctives* are here given according to their order of precedence: the *conjunctives* are considered as having no such order, as before. The *distinctives* on which these usually attend, may be found in the tables of Ouseel and others.

6. It will be seen from the forms and titles above given, that several of these accents are mere combinations of two of those already given (See Art. 59.).

7. The accents accompanying *Soph-pāsúk* and *Pěsik* are always found on the tone-syllable.

8. Of *Mercá* with *Mahpák* $\bar{\bar{\bar{}}}$. *Mercá* is always under the tone-syllable; *Mahpák* is placed on the preceding syllable, if there be any; if not, it remains on the same syllable. If, however, the preceding word be connected by *Makkáph*, or end in a furtive *Pathakh*, *Mahpák* may then be on its last syllable.

9. The same holds good with respect to $\bar{\bar{\bar{}}}$ *Mercá* with *Zarká*, and $\bar{\bar{\bar{}}}$ *Mahpák* with *Zarká*.

10. In the occurrence of $\bar{\bar{\bar{}}}$ *Rěvíāḥ* with *Géresh*, *Rěvíāḥ* is always on the tone-syllable, and *Géresh* carried as nearly to the beginning of the word as possible. But when no other syllable remains, they are placed together, as שְׁמוֹ *his name*, and כִּדְרִי *flee ye*.

250. It will easily be conceived, that if the *disjunctives* here, as before, have been invested with various powers for the purpose of dividing and subdividing any given part of the Biblical context into its several members, and thereby to facilitate the discovery of its meaning, the order of consecution of these disjunctives may be exceedingly various, just as the different modes of construction would require. With the view of familiarizing the Student with the different powers of these accents, therefore, tables have been formed, first giving the order of consecution found among these disjunctives; and, lastly, of these with their several attendants.

When speaking of the prose accents, we gave a table, rather with the view of complying with custom than for any thing else. At present we shall give a few examples only, and leave it to the industry of the Student to construct such tables for himself, should he think it necessary : believing it to be quite sufficient to make him acquainted with the principles, which it is trusted the following examples, in addition to what has been said, will be sufficient to do.

2. The following is an abstract of the analysis given by Ouseel of the first verse of the first Psalm.*

אַשְׁרֵי הָאִישׁ אֲשֶׁר לֹא הָלַךְ בְּעֵצַת רָשָׁעִים וּבְדַרְכֵּי חַטָּאִים לֹא
עָמַד וּבִמְשָׁב לֵאמֹר לֹא יִשָּׁב :

3. This is to be divided, in the first place, into the two larger divisions indicated by the greater distinctive accents, which are $\bar{\text{—}}$ *Sillúk*, and $\acute{\text{—}}$ *Mercá* with *Mahpák* (Art. 249. 3.). We shall have, therefore, for the first great division :

אַשְׁרֵי הָאִישׁ אֲשֶׁר לֹא הָלַךְ בְּעֵצַת רָשָׁעִים *The blessings of the man, who hath not walked in the counsel of the wicked.*

4. In the next place, the division to be taken, according to the importance of the accents, will be, first, אַשְׁרֵי הָאִישׁ *the blessings of the man*. Or, considering these two words as constituting a nominative absolute, (as to) *the blessings of the man*, which is universally accompanied by a larger distinctive accent (Art. 247. 15.). In the next place, the two words, viz. אַשְׁרֵי הָאִישׁ, will, on account of their close connection, be coupled by a conjunctive accent ; and here we have — *Múnákh* for that purpose (Art. 247.).

5. The next portion we must take, will be אֲשֶׁר לֹא הָלַךְ *who hath not walked*. Here we have first אֲשֶׁר with *Mahpák* and *Pēsík*, which is the least *disjunctive* in our table. And, according to our consecution in prose (Art. 247. 12.), when the two last of the consecutive words are more immediately connected with one another, than either is with the preceding, the former will have a smaller disjunctive accent.

6. In the next place, לֹא הָלַךְ must be construed together (Art. 247. 4.), they are, therefore, connected by a conjunctive accent.

* *Accentuatio Metrica*, c. xvii. § 18—19, &c.

7. The next two words are, בְּעֵצָת רְשָׁעִים in the counsel of the wicked, which, from their logical character, must be construed together. They are therefore connected by the conjunctive accent *Yérakh*. This concludes the first division or parallel of our sentence.

8. Let us now proceed to the second.

: וּבִדְרֹךְ הַטָּאִים לֹא עָמָד וּבְמִשְׁבַּל לִצִּים לֹא יָשָׁב : and in the way of sinners hath not stood ; and in the habitation of scorers hath not resided.

9. The first larger division of this part of the verse will end at עָמָד, where we have the next larger *distinctive* accent. This may again be subdivided into two smaller ones, the former of which will end at הַטָּאִים, having the distinctive accent \neg *Tiphkha* anterior.

10. In this smaller division, viz. וּבִדְרֹךְ הַטָּאִים, we have two words in construction ; and this is marked by the conjunctive accent \neg *Múnakh*.

11. The next phrase, לֹא עָמָד is connected in the same way, and for the same reason.

12. Our next subdivision will be וּבְמִשְׁבַּל לִצִּים. Here we have *Réviáh* with *Géresh* for a *distinctive*, and *Mercá* for its preceding *conjunctive*, accent.

13. In the last place, לֹא יָשָׁב : will be connected by the conjunctive accent \neg *Múnakh* ; and *Sillúk* with *Soph-pasúk* will close the period.

14. We do not think it necessary to pursue this subject farther : enough has been said to point out the general doctrine respecting the accents, and this is all we proposed to do. With regard to the formulæ usually given, shewing the consecution of the accents, it may be remarked, that generally speaking they are sufficient to point out the way in which this subject is taught ; but, when we come to particulars, are very inadequate. Even in the few examples here given, our own tables fail : and the truth seems to be, that, as the forms of composition may be exceedingly numerous, so may those of the consecution of the accents.

FINIS.

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